The Methodist Woman

NOVEMBER
1961

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

IRA J. TAYLOR LIBRARY
ILIFF SCHOOL OF THEOLOGY
DENVER, COLORADO

Prayer for the World Council

ETERNAL GOD, the Father from whom the whole family in heaven and earth is named, . . . we remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world. . . .

Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. Amen.

OFFICERS

Woman's Division of Christian Service

President—Mrs. J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee.

Vice-President—Mrs. W. L. Perryman, 406 Spruce Street, Kansas City 24, Missouri.

Recording Secretary—Mrs. Walter A. Eichinger, 2281 E. Sixty-first Street, Seattle 15, Washington.

Treasurer—Miss Florence Little, Room 1436, 475 Riverside Drive, New York 27, New York.

Vice-Presidents and Chairmen

Department of Christian Social Relations—Mrs. A. R. Henry, 206 Fourth Avenue, Baraboo, Wisconsin.

Department of Work in Foreign Fields—Mrs. W. H. McCallum, 1566 Granville Street, Columbus 3, Ohio.

Department of Work in Home Fields—Mrs. C. P. Hardin, Green Hill Road, Bristol, Virginia.

Section of Education and Cultivation—Mrs. Glenn E. Laskey, 710 N. Vienna Street, Ruston, Louisiana.

THE PURPOSE

of the Woman' Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

STAFF MEMBERS

WOMAN'S DIVISION OF CHRISTIAN SERVICE

General Secretary: Mrs. Porter Brown

Treasurer: Miss Florence Little

Comptroller: Miss Beverley C. Berry

Assistant Treasurer for Department of Work in Foreign Fields: Miss Hazel M. Best

Assistant Treasurer for Department of Work in Home Fields: Miss Marguerite Hawkins

Department of Work in Foreign Fields

Executive Secretaries:
Chairman of Staff: Miss Lucile Colony
Africa and Europe: Miss Ruth Lawrence
India, Pakistan, and Nepal: Miss Florence Palmer
Japan and Korea: Miss Margaret Billingsley
Latin American Countries: Miss Marian L. Derby
Southeast Asia and China: Miss Clara M. French

Associate Secretary: Mrs. Marion Webster

Medical Secretary: Dr. Harold N. Brewster

Literature Consultant: Miss Doris Hess

Department of Work in Home Fields

Executive Secretaries:
Chairman of Staff: Miss Emma Burris
Commission on Deaconess Work: Miss Mary Lou Barnwell
Community Centers: Miss Dorothy R. Chapman, Miss Mona E. Kewish
Educational Work and Residences: Miss Evelyn Berry
Social Welfare and Medical Work: Miss Emma Burris
Town and Country Work: Miss L. Cornelia Russell

Associate Secretary: Miss Ruth I. Pope

Department of Christian Social Relations

Executive Secretaries:
Chairman of Staff: Miss Thelma Stevens
Official Observer at the United Nations: Mrs. Clifford A. Bender

Associate Secretary: Miss Theressa Hoover

Section of Education and Cultivation

Chairman of Staff: Miss H. Dorcas Hall

General Secretary Joint Section of Education and Cultivation: Miss H. Dorcas Hall

Secretary of Promotion: Miss Helen L. Johnson

Secretary of Missionary Education: Miss Elizabeth Stinson

Assistant Secretary of Missionary Education: Miss Miriam Brattain

Associate Secretaries:
Student Work: Miss Ruth M. Harris
Youth Work: Miss Hazel Correll
Children's Work: Miss Gene Maxwell
Visual Education: Miss B. Elizabeth Marchant

Assistant Secretary: Miss Barbara Campbell

Field Workers:
Miss Dorothy Barnette Mrs. W. B. Landrum Miss Miriam Parsell

Editorial and Publication Staff

Editors:
Chairman of Staff: Miss Dorothy McConnell
Editor of World Outlook: Miss Dorothy McConnell
Editor of The Methodist Woman:

Associate Editors:
Miss Frances Eshelman Miss Sarah S. Parrott Mrs. Frederic Zerkowitz

Publication Manager: Mrs. E. LeRoy Stiffler

Secretary of Literature and Publications: Mrs. Charles E. Wegner

Wesleyan Service Guild

Executive Secretary: Miss Lillian A. Johnson

Missionary Personnel

Secretaries: Miss J. Marguerite Twinem
Miss Allene May Ford

Associate Secretary: Miss Jane C. Stentz

Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, is the address for Mrs. Stiffler and Mrs. Wegner.

Address for all other staff members: Board of Missions, The Methodist Church, 475 Riverside Drive, New York 27, New York.

NOVEMBER 1961 • VOLUME 22. NUMBER 3

THE Methodist Woman

7820 Reading Road
CINCINNATI 37, OHIO

Published monthly (bimonthly July and August)

by the

Woman's Division of Christian Service • Board of Missions of The Methodist Church • Member of Associated Church Press

IN THIS ISSUE

Assembly

4 Committees
13 Woman's Division of Christian Service Staff Changes
43 Registration Information

Woman's Division of Christian Service

13 New Faces Among the Staff

Missions

9 "They Have Nothing Like the Bible . . . to Think With" (Japan)—*Helen Post*
11 "It Makes a Difference!" (Rural Work) —*Jeanette Goedecke*
16 Around the World—News in Brief
19 A Service of Thanksgiving in India—*Henry M. Emerson*
20 Training for Service
22 Missionary Training Impressions—*Anna Mae Thompson*

Christian Social Relations

25 Information and Action Letter
26 Choral Reading: Our Mission Today
27 A Christian Center on U.N. Plaza
28 Weighing Both Sides

Section of Education and Cultivation

29 Wheel of Service

Promotion

31 Gleanings From Promotion Clinics
33 Calendar of Activities

Missionary Education

34 Teaching the Course on *The Meaning of Suffering*

Student Work

35 Reports, Reports, Reports!

Youth Work

36 Congratulations to the WIGs

Children's Work

37 We Give Thanks

Literature and Publications

38 It's Later Than You Think

Spiritual Life

18 Our Common Supplications—*Laura E. Tompkins*

Wesleyan Service Guild

39 Our Mission Today—*Mrs. M. G. Robertson*
41 Twentieth Anniversary
District Coaching Conference

Program

14 More Gifts for Christmas? (Play)—*Frances Thayer Luerssen and Alice Paddleford Wood*
24 Christmas Program Suggestions—*Margery Zerkowitz*

Supply Work

17 Why Cash for Supply Work?—*Hazel M. Best*

World Federation of Methodist Women

5 Jesus Is Lord
42 In Memoriam

Arrivals and Departures

4 Methodist Women in Action

Cover: The prayer on the cover is an excerpt from the prayer for the third assembly of the World Council of Churches suggested for use among millions of Christians around the world on November 19, the opening Sunday of the Council meeting in New Delhi, India. In this day of tension it is a sign of hope that Christians can meet together.

THE METHODIST WOMAN
Room 1355, 475 Riverside Drive, New York 27, N. Y.

MRS. E. LEROY STIFFLER
Publication Manager

•

MRS. CHARLES E. WEGNER
Secretary of Literature and Publications

7820 Reading Road, Cincinnati 37, Ohio

Mrs. C. A. Meeker, who retired as of August 1, 1961, is continuing to edit THE METHODIST WOMAN until her successor is elected and takes office.

Second class postage paid at Cincinnati, Ohio.
Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $3.80. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Methodist Women *in Action*

MISSIONARY PARTNERS

The Woman's Society of Christian Service of Emmanuel Church, Lockport, New York, assigned Missionary Partners to its members. Everyone received the name, address, and birthday of a missionary of the Department of Work in Foreign Fields or a deaconess or worker in the Department of Work in Home Fields. Each member is encouraged to "show her partner she has a friend in the Woman's Society at Emmanuel Church," according to Mrs. Lucius A. Dickerson who developed the idea as secretary of missionary education and service.

Missionary partnerships are intended to relate the society more closely to the workers. Among suggestions to develop interest are the following: to remember the partner on her birthday and at Christmas; to pray for her and her work; to learn about the nature and country of her work from studying the *Annual Report* of the Woman's Division, books, mission studies, magazines, and newspapers; to share this information with others—circle members, family, and young people; to use it to make posters or scrapbooks; to write letters to her but *not to expect an answer.*

COMMITTEES

Sixth Assembly—Woman's Society of Christian Service

Atlantic City, New Jersey

May 15-18, 1962

Local Committee:

Chairman—Mrs. W. Orvyl Schalick, 333 Woodland Ave., Haddonfield, N. J.

Co-chairman—Mrs. E. Emerson Gardiner, Almonesson Rd., Westville, R. F. D., N. J.

Secretary—Mrs. James Miller, No. River Dr., Churchtown, Pennsville, N. J.

Treasurer—Mrs. George Fuhrmann, Railroad Ave., Penns Grove, N. J.

Subcommittee Chairmen:

Badges—Mrs. Harry Tripple, 634 Bettlewood Ave., Collingswood, N. J.

Communion—Mrs. Fred Applegate, 127 Vincent Ave., Trenton, N. J.; Mrs. Harry Pine, 30 South Ohio Avenue, Atlantic City, N. J.

Courtesies—Mrs. George K. Marple, Hartford Rd., Medford, N. J.; Mrs. Ira Pimm, 142 Livingston Ave., New Brunswick, N. J.

Credentials and Registration—Mrs. William McClelland, Fordham Ave., Burlington, N. J.; Mrs. Harry Tripple, 634 Bettlewood Ave., Collingswood, N. J.

Decorations—Mrs. Morris W. Brewin, 205 Northfield Ave., Northfield, N. J.; Mrs. Harry E. Scott, 15 E. Purson Ave., Somers Point, N. J.

Exhibits—Mrs. Albert Stretch, 220 Maple Ave., Trenton, N. J.; Miss Emma Adamson, 602 Billings Ave., Paulsboro, N. J.; Mrs. W. S. Albright, 203 Livingston Ave., New Brunswick, N. J.

First Aid—

Hospitality to Missionaries and Deaconesses—Mrs. H. W. Bland Detwiler, 10 W. Park Ave., Pleasantville, N. J.; Miss Ruth Flaherty, 278 Kaighs Ave., Camden, N. J.

Information—Mrs. Frederick Krill, 26 Balloch Pl., Red Bank, N. J.; Mrs. Gordon Lowden, 235 Broad St., Red Bank, N. J.

Lost and Found—Mrs. Russell Peterson, Fort Mott Rd., Pennsville, N. J.; Mrs. William Kerr, 329 Morrison Ave., Salem, N. J.

Music—Mrs. Mark Reynolds, 58 E. Landing St., Mt. Holly, N. J.

Packets—Mrs. Henry H. White, Shore Rd., Cape May Court House, N. J.; Mrs. Charles H. Springer, Shore Rd., Cape May Court House, N. J.

Platform Arrangements—Mrs. John Elder, Afton Ave., Yardley, Pa., R. F. D.; Mrs. Robert Harlow, 6140 Walnut Ave., Merchantville, N. J.

Pages—Mrs. Ralph Barratt, 49 Church St., Little Silver, N. J.; Mrs. Daniel Hulitt, 303 Seventh Ave., Haddon Heights, N. J.

Post Office—Miss Alice Barker, 402 Grandview Ave., Pitman, N. J.

Prayer Room—Mrs. John Ewing, Main St., Elmer, N. J.; Mrs. Fred Fox, 201 Wood Ln., Haddonfield, N. J.

Property—Mrs. Russell Bidwell, 132 Huron Ave., Absecon, N. J.; Mrs. Harry Zane, 50 W. Church St., Absecon, N. J.

Publicity and Radio and Television —Mrs. Robert Moore, 307 Pleasant Valley Ave., Moorestown, N. J.

Souvenirs—Mrs. Wallace Hurff, Elmer, N. J., R. R. 3; Mrs. Oakford Schalick, Elmer, N. J., R. F. D.

Tours—Mrs. L. Burdelle Hawk, 329 Marlton Pike, Erlton, N. J.; Miss Betty Ann Snyder, 40 Waldron Rd., Allentown, N. J.

Transportation—Mrs. Eugene Ford, 1 Virginia Ave., Northfield, N. J.

Ushers—Mrs. Theodore Townsend, 15 Asbury Ave., Ocean City, N. J.

50 YEARS OF SERVICE

Presidents of the Memphis Conference Woman's Society of Christian Service, photographed at Lambuth College, Jackson, Tennessee, during the 1960 School of Missions, represent more than fifty years of continuous service to the Woman's Society and its predecessor organizations. The women and their years of service are: left to right, Mrs. R. S. Hamer, Brownsville, president since 1960; Mrs. Homer Tatum, Alamo, 1928-1949; Mrs. Frank Robertson, Mayfield, 1949-1950; Mrs. C. B. Johnston, Memphis, 1957-1960; Mrs. C. W. Nichols, Jackson, 1918-1928; Mrs. Marcus Phillips, Jackson, 1950-1957.

JESUS IS LORD

Two devotional messages were given at the Assembly of the World Federation of Methodist Women by Dr. Dorothy H. Farrar of Halifax, England, newly elected vice-president of the World Federation of Methodist Women. The second message will appear in the December issue.

First Methodist Church was the meeting place for most of the sessions of the World Federation of Methodist Women Assembly which was held in Oslo, Norway, August 14-16, 1961. The sixty-two delegates and officers represented forty-two units around the world including the new units of Gambia, Ghana, Hong Kong, Nigeria, and Canada. And no one was a stranger. The Assembly demonstrated again that Methodists are one people. Though many accents were heard, everyone communicated. Rich fellowship made this Assembly something to remember.

Spirit of faith, come down,
Reveal the things of God;
And make to us the Godhead known,
And witness with the blood.
'Tis thine the blood to apply
And give us eyes to see,
Who did for every sinner die,
Hath surely died for me.

No man can truly say
That Jesus is the Lord,
Unless Thou take the veil away,
And breathe the Living Word.
Then, only then, we feel
Our interest in His blood,
And cry, with joy unspeakable,
"Thou art my Lord, my God!"

—Charles Wesley

I

In our two services we are to think together about our Lord and Savior Jesus Christ. We have already acknowledged in the opening verses by Charles Wesley our utter need of the help of the Holy Spirit in confessing Jesus as Lord, for we cannot confess if we do not discern. Today, therefore, we shall make the center of our thinking the prayer for inward vision, "Give us eyes to see." Tomorrow we shall think of our own inability to surrender to the Lord we have seen, until the Spirit Himself has enabled us to do so, "in joy unspeakable."

There is no need at this hour of the world's history to do more than remind you of society's dire need for a new authority. We look not only at states and emerging nations but at groups and families. We see parents who acknowledge no authority over themselves and therefore can exercise none over their children; we see teen-agers behaving with semi-hysterical violence when confronted by any hint of restraint or obstruction of their desires; we know in our own hearts how lost, bewildered and impotent we can be when nobody seems to be in loving control of our lives. We need then the King of Kings and Lord of Lords whose rule over us we can gladly and gratefully accept.

First of all, then, we need to discern Him as Lord, and this we cannot do through our own efforts. However hard we try, or however much we study or talk we shall never of ourselves see Him as He is. He will remain to us only an interesting subject for discussion, an unusual personality to study or a familiar mental picture in which we occasionally find comfort. He will be, in fact, little more than a name which we take on our lips in stories or in hymns.

We shall not have the unique experience of being confronted with a living personality, "a present Savior," unless we are given the inward vision which makes us exclaim like the blind man in John's Gospel, "Now I see." We shall not in this place see anything more in Christ unless each one of us is praying, "Show us, show me, my Lord." Let us then take courage in the promises of the Bible, that all truth is of God and that He longs to give it to us. Peter was told by Jesus at Caeserea Philippi, "You did not learn that from mortal men, it was revealed to you by my heavenly Father."

Then in John we read, "the Holy Spirit whom the Father will send in my name will teach you everything." This is what Moffatt called "the spiritual gift of gifts." I am not asking you to look at the past, but here and now to rest in the promise of powerful help within us, as we look toward the Lord Jesus Christ.

Let us see Him first as our Incarnate Lord. This familiar truth can and should startle us afresh. God came, in Christ, deeply into the life of mankind, the life you and I live today. He came into a life where people cook and eat and drink, are ill and die, where they can be tired or lonely or misunderstood. The hatreds, violence and tumult of men were round that stable where the Child was born, and in the midst of them all the angels sang. There we realize that heaven is so near that the majesty of God's love broke through from beyond the frontier of man's knowledge and we see, as Charles Wesley described Him in a strange paradox, as "our humbled Lord." Throughout His life there was shown an amazing authority.

We in the English-speaking countries have just received a gift beyond price, the *New English Bible* from which I have read. For myself, I have been reading Mark's Gospel in long portions. Here there is no majestic Elizabethan music but ordinary tough, very plain English. But every story, every new turn of the page shows Jesus in amazing stature, showing an authority which disconcerted some and drew others to Him. We see miracles which are not primarily records to be believed or disbelieved but which are signs pointing in one direction—to the majestic power of love breaking through to show that God is Lord of nature, disease and death. Then all argument is stilled and we kneel and adore.

Then as we draw near to the end of the Gospel story, we see our Crucified Lord. Here, as one writer has said, we see God at work "with unique and incomparable intensity." And that work is to deal with the separating sin of men and women so terrible to Him. Yours and mine. Men's hate and hostility had always pressed upon Jesus. In many ways they had said to Him, "Let us alone, go away," and this was their final attempt.

The deep resistance of men and women to the claims of His love is shown there. He took into His own personality the judgment on our selfishness and the desolation it brings. He bore it so that we need never do so. "If Jesus had refused or escaped the Cross, if He had not died, it would have meant that there was some point in suffering and sorrow at which the love of God stopped." But now we can believe that "Nothing that men can do will stop God loving them."

. . . give us eyes to see,
Who did for every sinner die,
Hath surely died for me.

But thanks be to God, Jesus Christ is our Risen Lord. It is His certain presence with us now which enables us to confess Him as Lord in our hearts. The shining majesty of God breaks through again in the face of death, the place where man is impotent. Sin and death are awful and terrifying facts but He is Lord over both.

I saw on the television recently the story of Christ told and represented by teen-agers in rock-and-roll rhythm. Some thought it irreverent. I did not: it moved me to worship. After the Resurrection the young people danced and sang in their joy, "You don't have to go it alone." In hospital, death or tragedy "you don't have to go it alone." Is that far from singing "Jesus Christ is risen today"? And today is every day and "my heart it doth dance at the sound of His name."

He is, too, our ascended, glorified Lord. He is human and understandable still, yet John the seer says that he fell at His feet as though dead. There is a glory and wonder here that sweeps away all trivialities and sentimental familiarity. Yet that voice of love which men have always known speaks from the majesty and says again, "Don't be afraid." Yet all this, wonderful and startling though it is to us, is incomplete. Millions of men and women trying so hard to have a good time or toiling to make ends meet, see nothing of Him. There are many who would refuse to see.

The world, we think, is much as it always was, or getting rapidly worse. But the end is not yet. He is our coming Lord and His glory shall be revealed to all men—friends and enemies alike. And for those to whom He is Lord it will be a consummation filled with joy unspeakable and full of glory.

As we gaze at Him we know that He is Lord. He is Lord already, He is Lord now. Nothing that we can do will make Him more or less the Lord. He is Lord of all, the universe, time, space, death and life. He is the Lord Incarnate, crucified, risen, glorified and to come. To Him every knee shall bow. He is the Lord, wonderful, wonderful beyond all that we can ask or imagine and intimately hear. Our Lord, my Lord, is He really Lord to us? "My Lord means Him whom I obey." Let us pray that God at work within us will help us to say sincerely:

Nay but I yield, I yield,
I can hold out no more,
I sink by dying love compelled,
And own Thee conqueror.

—Charles Wesley

The reception at Immanuel Church was a delightful occasion. Conversation flowed easily as the guests savored rich goodies served from the beautifully appointed tables.

PROGRAM

Much of the program was devoted to reports for everyone wanted to hear the latest from each area. Since some of the news items have appeared in THE METHODIST WOMAN and future issues will carry others, we are presenting a pictorial report of the Assembly.

The president, Mrs. Ernst Scholz of Germany, promoted fellowship through her friendliness and gracious spirit in presiding. Regret was expressed repeatedly that illness prevented the attendance of the vice-president, Mrs. Paul Arrington of Jackson, Mississippi.

Miss Henrietta Gibson of New York City gave her treasurer's report with clarity, stressing the contributions made by units on the new basis of freely given pledges. The secretary, Miss Muriel Stennett of London, acted also as parliamentarian and helped steer the business session.

Ideas were shared through the exhibit which included handiwork, posters, program items, and displays of areas of service. The exhibit for the Woman's Division unit was arranged by Miss Elizabeth Marchant and Mrs. E. LeRoy Stiffler who supplied samples of printed materials.

Mrs. Astrid Gundersen, president of the Woman's Society of Norway, in national dress, welcomed the Assembly at the opening session held in Bethlehem Church. Delegates were seated in the choir loft. The procession of flags carried by young Norwegian girls, some dressed in national costume, made a colorful beginning to this meeting at which Mrs. Ernst Scholz gave the President's Message.

The finale of the pageant brought most of the delegates to the platform. The role of women in the church was woven into the dramatic presentation of the history of the World Federation. This "World-wide Fellowship" began as a dream in the heart of Dr. Helen Kim, who has just resigned as president of Ewha University, Seoul, Korea.

Conversations in informal groups were unending. Sra. Odette O. de Barbieri, wife of Bishop Barbieri, of Argentina, and her sister, Sra. Ottilia de Chaves of Brazil, a former president of the World Federation, discuss reports with Mrs. E. Musa, of Southern Rhodesia.

Woman's Division missionaries from the Scandinavian countries participated in the pageant. Among them were (beginning fourth from left): the Misses Borghild Hoviskeland, serving in Liberia; Jenny Larsen, Southern Rhodesia; Liv Larsen, North Africa; Borghild Sorenson, North India, and Alma Ericksen, Sarawak.

Newly elected officers were installed at the closing session. Seated: Treasurer, Mrs. John MacKinnon (Canada); President, Mrs. Ray J. Latham (Australia); Vice-president, Dr. Dorothy Farrar (England); Secretary, Mrs. T. Otto Nall (United States). Area Presidents and Vice-presidents (standing left to right): Mrs. Clarence P. Jackson, Mrs. A. B. Pfeiffer, Sra. Odette O. de Barbieri, Miss Chanda Christdas, Mrs. H. H. Trigge, Mrs. Ernst Scholz, partly hidden behind Mrs. R. Dudley, Mrs. Astrid Gundersen, Miss Lydia Wehrli, Miss Florence Chen, Mrs. C. R. Stephenson, Mrs. Frank H. Anderson. Mrs. Juanita Beckles and Mrs. F. L. Fowode are not in the picture.

A Purpose for Life

by
HELEN POST

Methodist Prints, Helen Post

In the classroom and through personal contact with the students the Christian school attempts to communicate a sense of purpose for life, grounded in Christian faith.

In the following article, a sixteen-year-old Japanese girl, writing to her former missionary teacher, helps us to understand the goals, achievements —and problems—of Christian schools in Japan. Moreover, it gives insight into why the Woman's Division of Christian Service is justified in continuing its support to the education of women around the world. The tiny little mustard seeds planted in our mission schools often grow to be strong trees that are bulwarks for the Christian faith in non-Christian countries.

The writer, Miss Post, is a missionary of the Woman's Division doing publicity for the Japan Interboard Committee in Tokyo.

AFTER graduating from the three-year junior school at Fukuoka Jo Gakuin, Hisako Takizawa transferred to a public high school to complete her senior high school work in preparation for college. During her first term she wrote to Miss MariLee Phelps, a short term missionary teacher:

Today, in our third hour, we had nothing to do, and so the teacher asked for suggestions. One boy raised his hand and said, "Let's talk about why a person must live and what life's purposes are."

Then we began. Most students said nothing, but some told their opinions. I spoke twice, and I could not help quoting the Bible, but one of the boys said he could not understand. I think it is no wonder that he did not understand because perhaps he had never read the Bible.

But I could not agree with what he said—that a person lives only to fill his desires. I think that most students do not think like him. But almost all of them have nothing, like the Bible, to think with, and they have not had good teachers to talk with, like you and many other teachers at the school. On this point, the students of F.J.G. are very fortunate. To tell the truth, it was the first time that we had a discussion in our class. We have never had a home-room hour. If we had such a time, we would have to use it for study. But today I have realized how we need to have such hours.

Hisako goes on to say that she and her friends continued the discussion after the class ended. To her friend, who said she did not believe in God, Hisako lent a copy of the biography of Miss Tokunaga, former principal of Fukuoka Jo Gakuin and a strong Christian woman. "I hope that after she reads that, she will want to read the Bible," Hisako adds.

The significance of Hisako's letter increases with the fact that she was not a Christian when she entered Fukuoka Jo Gakuin. In fact, none of the family was Christian when her older sister, Misako, entered the school two years earlier. Becoming interested in Christianity, the sister eventually asked to

Audio-visuals bring exciting, new ideas to these youngsters. Missionary Elizabeth Howell, at Fukuoka Jo Gakuin, explains how they work.

be baptized. Later, her father, a university professor, and her mother became Christians. Hisako was baptized while in seventh grade.

Hisako and her sister had learned about the Christian faith through the various experiences which Fukuoka Jo Gakuin offers its students—daily chapel service; homeroom prayers at the close of the day; Bible study in the regular curriculum; required attendance at Sunday school and church (which counts as a half-day of school's attendance, making a total of five and a half days a week). Students may also choose to take part in the Y.W.C.A. program on the campus and in summer retreat and service projects. In addition, more than 80 per cent of the faculty is Christian and shares responsibility for Christian teaching and guidance. Three members of the faculty are missionaries.

The experience of Hisako and her sister in becoming baptized while in Fukuoka Jo Gakuin is not the experience of every non-Christian student, but it is the goal—and the achievement in many instances, perhaps in later life if not while in school.

Hisako's letter not only points out the mission of the Christian school; it also raises one of the problems facing Christian schools today. Hisako transferred from a Christian school to a government high school for her three years of senior high work because her father felt that a six-day curriculum concentrated in academic subjects would better prepare her for college entrance examinations. In the public high schools, this tends to be the chief, if not the only, aim.

The Christian school is caught, then, between the need to prepare students for a society geared to academic achievements and the even greater need to give the student an experience in the Christian faith which gives purpose and meaning to life.

Hisako, seeing her own life in comparison with the lives of her public-school companions, closes her letter with the observation, *"I think that I could not have done what I did today if I had not attended Fukuoka Jo Gakuin."*

Daily chapel services at Fukuoka Jo Gakuin is a distinctly Christian activity whereby the school seeks to teach and demonstrate that under God the individual and all areas of life are important.

"It Makes A Difference"

by

JEANETTE GOEDECKE

Young artists express themselves freely as this weekday class develops a frieze showing the life of Jesus.

"ARE YOU a pastor's assistant, a social worker, or a Bible teacher?" "How many churches do you serve?"

"If you don't preach and can't teach in all the Sunday schools at one time, what do you do?"

Such questions were common in June, 1958, when the first Woman's Division rural church and community worker to serve in the Northern New York Conference went to the Malone area. There have been many answers since the project was started.

During the year, the worker is called upon to do many things—meet with a Commission on Stewardship to help plan for a Lord's Acre project—plan for a Christian Workers' School—teach a Woman's Society study class. She may even turn slightly blue as she helps a group of kindergarten children experiment with home-made finger-paints. The work is varied, always challenging.

Who Are the People?

Located in the northernmost part of New York State, the area extends from the northern edge of the Adirondack Mountains to the St. Lawrence River Valley. Many residents are farmers, but the land cannot adequately support all the people who live there. There is little industry in the area, and unemployment is an ever-present problem. Construction of the St. Lawrence Seaway and Power Projects has provided some jobs, but those employed at the Seaway must commute approximately forty miles each way to work.

Religiously, the area is predominantly Roman Catholic. The Methodist Church is the strongest Protestant denomination. Malone, the largest town in the area, has one Methodist church with a fully ordained minister serving the parish. The only other ordained, full-time Methodist minister in the area serves three rural churches. Seven churches are served by a man who has received his deacon's orders; three others are supplied by a student who commutes daily to a college fifty miles distant. The remaining three churches have had no minister for over a year. The rural worker, a deaconess, serves throughout the area, acting primarily as a resource person in the churches' programs of Christian education, youth and women's work.

The rural churches have attempted many worth-while activities in the field of Christian education, one of the most outstanding being the released time religious education classes. New York State rulings permit children to be released from public school for an hour's religious instruction each week. The local people and the deaconess have worked together to organize classes in some communities and strengthen them in others. Many details are involved. Necessary arrangements must be made with school authorities. Suitable teaching materials must be chosen, teachers enlisted and trained, and plans made for the best possible use of available space and equipment. Yet this dependable means of reaching many youngsters makes this effort well worth while.

Once a released time school is organized, the rural worker might be present to teach songs to primary children. She may help a junior teacher introduce a choral reading to her boys and girls, or get sticky fingers assisting a class with a papier-maché map of Palestine. Although she may teach a few classes herself, her primary function is to serve as a resource person to aid local teachers.

Vacation Schools

Released time and, of course, church-school classes in winter are augmented by a full program of vacation church schools each summer. Last summer, assisted by a college student who served in the area for two months with the rural worker, the rural churches conducted seven vacation church

Miss Goedecke is a deaconess who is serving as a rural church and community worker in Northern New York Rural Work. She serves in the Franklin County Area.

schools involving eleven churches. Planning meetings were held months in advance in each church to select and order materials and supplies, to choose and recruit teachers and other workers. Conferences with many teachers followed to plan lessons. There were trips to local churches to determine the best use of space and equipment. During the summer the regular worker and summer worker cooperated busily with local leaders in conducting the vacation church schools, often working day and night. Many weeks they participated in two schools each day as teachers or resource persons.

Summers are busy but satisfying as all work together toward the goal of helping youngsters grow in their relationships with God and man.

Leadership Training

A major concern throughout the area is leadership training. The churches recognize the importance of and need for good teachers in order to maintain adequate programs of Christian education. The leaders have brought this concern before their Group Ministry, a voluntary organization of delegates from most of the churches in the area. By working together the churches can share their leadership in solving common problems and reaching common goals. The Group Ministry acted on this need for leadership training in many ways. A vacation church school workshop was held and assistance given local church Commissions on Education.

By far their most successful project was a Christian Workers' School for all teachers of released time, Sunday, and vacation church school classes. Once each week for four weeks, teachers gathered together under the guidance of the best Christian educators in the area. Some traveled as far as thirty-five miles to attend the sessions. All shared common problems of inadequate space and equipment. All desired to learn as much as possible in order to become better teachers.

It would have been impossible for any single church or charge to conduct such a leadership training enterprise. However, under the direction of the rural worker, a pastor's wife, a lay woman, and a minister—all fine Christian educators but all from different churches—the entire group benefited through the cooperative effort to "teach the teachers." This theory of cooperation is followed in all Group Ministry projects.

Youth Activities

Youth work is important, too, in Northern New York. In this line of work, the deaconess is asked to do anything from planning a series of debates on alcohol with an MYF Council to hiking with a group of junior high day campers. She may help a lay person to form a new MYF or counsel with a teen-age girl who hopes to become a missionary. She may take a group of World Friendship Girls to visit a nursing home or pick herself up off the ice at an MYF skating party. All these activities are varied, and rewarding, for what is more satisfying than seeing young lives grow firm in their faith?

Perhaps the most meaningful special youth activity is the annual area-wide Youth Activities Week held each summer. Each night for a week, MYF'ers from all over the area gather together for special programs, worship, recreation and fellowship. It is a time when the youth experience participation in a group much larger than their own MYF, a time when a feeling of unity is established through a common dedication to God.

Since each night's program is held in a different church with different MYF'ers having program responsibilities, planning details for this week is a big task. The area Youth Council, composed of representatives from each MYF, plus the ministerial adviser and the worker, try to anticipate difficulties that may arise. One year the youth laughed about the carload of "lost Methodists" who went to the wrong church. Yet they agreed the week had helped them to gain a feeling of unity and to grow spiritually.

What Are the Values?

Church and community work in Northern New York is always exciting whether it be with an interested and dedicated Woman's Society as it organizes and conducts a study class (ten Jurisdiction Recognition classes were held in the area within a year's time) or with the planning committees of churches sponsoring Lord's Acre projects. The worker finds much satisfaction as she watches the careful planning develop into reality:

—She helps a church school plan nursery and kindergarten classes to be held during the church worship hour. Later she watches fifteen to seventeen happy youngsters enjoy a good learning experience while their parents worship, serene in the knowledge that their children are well cared for.

—She works with a small church to organize an MYF. Later, it is good to see one of the MYF'ers grow strong in her determination to get a college education, the first girl in her town to do so.

—She assists in a Christian Workers' School and then sees dedicated women use what they learned to start their own church school where none existed before.

One wintry day released-time classes were scheduled to be held in a one-room, six-grade school building. Twice the worker's car stalled in the newly fallen snow. As she plodded along she began to wonder about the value of these classes. When finally she reached the school the teacher greeted her warmly. "The children and I are so glad when their Bible teachers come! Many of the youngsters live on roads so bad in winter it is impossible for them to get to church. Others are merely unchurched. Never would they be reached for God if it weren't for you people. I have six grades to teach and time is precious here, but I'm glad to give an hour to you. It makes *such* a difference in the children's lives."

At such times the worker is truly aware of her privilege to serve as a rural worker!

New Faces Among the Staff

by MRS. PORTER BROWN

The Woman's Division of Christian Service is happy to welcome three new staff members. They were elected by the Board of Missions at the September 1961 meeting of the executive committee.

Miss Florence Little

Miss Hazel Correll

Miss Doris Hess

Miss Florence Little is the new Treasurer of the Woman's Division. She comes to us from a year's service in the secretariat of the Ecumenical Institute of the World Council of Churches at Chateau de Bosey in Celigny, Switzerland. From 1937 to 1960 she was employed in the general accounting department of the Southern Bell Telephone Company in Atlanta, carrying responsibility for accounting and supervision of personnel, as well as research on and analysis of general business conditions and population trends.

A native of Atlanta, Miss Little received an A.B. degree from Agnes Scott College in Decatur, Georgia, and did a year's graduate work at the Candler School of Theology in Emory University, Georgia.

Miss Little has been related to the Woman's Society of Christian Service through the Wesleyan Service Guild since its beginning. She has held offices both in the district and local Guilds. She brings to her new task a background in local Woman's Society work, excellent business experience, a charming personality, and the ability to work with people—all of which will make her a fine asset to the Woman's Division.

Miss Hazel Correll is the new Associate Secretary of Youth Work for the Woman's Division. Most recently she was an instructor in Christian Education at Pfeiffer College in Misenheimer, North Carolina. Before that she served as an area youth secretary; did field work in North and South Carolina, Georgia, and Rhode Island; and was educational assistant at Trinity Methodist Church in Augusta, Georgia.

Born in Inman, South Carolina, Miss Correll received an A.B. degree from Pfeiffer College and an M.R.E. from the Boston University School of Theology. She is a certified director of Christian education and a deaconess of The Methodist Church.

Miss Correll is a most welcome addition to the staff of the Woman's Division. Her experience in working with young people in a variety of situations will be invaluable in this new capacity.

* * *

Miss Doris Hess is to serve as Literature Consultant to the Interdivision Committee on Foreign Work of the Board of Missions, which is composed of executives from two divisions of the Board, namely, the Woman's Division of Christian Service and the Division of World Missions.

Miss Hess is from Hughesville, Pennsylvania. In recent years she served as field treasurer and official field correspondent of the Woman's Division in the Philippines; carried on literature and literacy work under the Philippines Federation of Christian Churches; and from 1951 to 1956 acted as secretary of the Methodist Literature Department in the Philippines. Before becoming a missionary, she worked on four newspapers as well as with United Press in Harrisburg, Pennsylvania. She received an A.B. from Asbury College in Wilmore, Kentucky; an M.A. in journalism from Syracuse University; and is very soon to receive her Ph.D. in the same field from Syracuse.

Miss Hess brings extensive experience in journalism and literature work on the field to this important new assignment. Her main responsibility will be to coordinate a worldwide four-year program of Christian literature development.

Watch the January 1962 issue for changes in the staff of THE METHODIST WOMAN.

A ONE-ACT PLAY FOR TEN WOMEN

More Gifts for Christmas?

by

FRANCES THAYER LUERSSEN and ALICE PADDLEFORD WOOD

CAST:

THE MOTHER

NINE ANGELS *(preferably girls of high-school age)*

ONE SINGING VOICE *(off stage)*

Production notes: ***The Mother wears modern dress. She should have enough dramatic ability to hold the attention of the audience as she remains alone on stage while the Voice sings.***

Angels' costumes may be white choir robes or surplices with full skirts. The Angels wear wreathes of tinsel in their hair. Each carries a beautifully wrapped gift.

Peace Angel may dress like the other angels or in a blue-and-gold robe with a crown, like a **Fra Angelico** ***angel. She carries an olive branch symbolic of peace. This may be a piece of green shrubbery.***

(It is Christmas Eve. Stockings are hung at the fireplace, presents and wrappings are scattered about. A large, glittering Christmas tree stands left, with many presents beneath it. Mother enters the living room with an angry swish, obviously out of patience. She stops near doorway, right, to call back in a shrill tone.)

MOTHER: One more squawk and I'll come up and spank every one of you. The idea of getting into a fight on Christmas Eve! Not another peep out of you! *(She moves angrily around the room, picking up, rearranging, and talking to herself.)* Such a brood of brats as I've produced. Can't be together ten minutes without a fight. They seem to take fiendish delight in tormenting each other. Never a pleasant word or a kindly act. Always the most malicious and trouble-making antics they can think of. Little demons! *(Pauses to listen.)* Quiet. They'd better be quiet. *(She looks around at gifts and tree.)*

Christmas Eve. Time of peace and good will. And look what we've got at our house. No love at all, just hate and bickering. How did we ever get this way? Those dear little children that I was going to bring up to be so kind and loving. How did we get where we are? They were given to me sweet and innocent and lovely. What have I done to them? If I send such monsters out into the world, what will they do to other people?

How can there be any peace in the world if homes turn out demons like mine? *(She clasps her hands and looks up to God.)* Oh, God, you know I wanted to bring them up to be better than their parents, to be kind and loving and full of good will. What have I done wrong? What can I do now? *(She pauses, thinking.)* Better than their parents . . . or will they turn out to be just like us, only worse? Dreadful thought. Oh, God, show me how to repair the damage we have done to our children already, and how to find the excellent way that we have missed, how to put love and peace into their hearts and the true spirit of Christmas into our home.

(Lights dim as she stands in prayer, head bowed, and Voice off stage sings first two verses of "It Came Upon the Midnight Clear." As song ends, lights brighten and an Angel *enters, bearing gift, comes silently to the* Mother.)

FIRST ANGEL: You prayed for love and peace in the hearts of your children, the true spirit of Christmas in your home. I bring you the first need, the gift of *Prayer*. Prayer is a key to heaven. Use Prayer to open the door to the Presence of God, so you can talk to Him and listen when He answers. Use this key often, when you are in the depths, as now, and when you are high and lifted up. Your troubles will be lightened, your joys will be heightened. Keep Prayer always at hand. Use it often, do not forget it. It will bring you peace. (Mother *takes gift in a dazed way, as* Angel *leaves silently.*)

MOTHER: Prayer. Why, of course! I prayed just now and already God has answered. How could I have forgotten prayer? *(She sets gift on table and stands in thought as* Second Angel *enters.)*

SECOND ANGEL: You prayed for peace and love in your home. I bring you the gift of *Patience*. Forebearance, when things go wrong, when children lose tempers and disobey, when you are tired and nerves frazzled. Patience to smile, to speak gently and turn the other cheek. This will help bring peace to your home. I give you the gift of Patience.

MOTHER *(taking the gift as* Angel *departs)*: Patience. How I need it! Perhaps it is my lack of patience that has stirred my children to such bickering and naughtiness. Yes, I do need patience. (*She sets gift on table and stands thoughtfully as* Third Angel *enters.*)

THIRD ANGEL: You asked for love and peace in your home. I bring you the gift of *Gentleness*. Little children have gentle spirits. Larger children and even grown-ups have tender spirits, too, which must be handled with Gentleness, the soft voice, the kindly word, the sympathetic, understanding touch. Even when they storm, they must

Mrs. Luerssen and Mrs. Wood wrote this play for presentation by the Woman's Society in Penn Yan, New York.

be met with Gentleness, for the soft answer turns away wrath. Take Gentleness and use it always.

MOTHER (*taking gifts as* Third Angel *departs*): Gentleness. Yes, I know I need this. Certainly I was not gentle with the children when they were quarreling here tonight. (*Sadly she sets gift on table as* Fourth Angel *enters.*)

FOURTH ANGEL: You asked for peace and love in your home. I bring you the gift of *Good Example.* What you are speaks so loud they cannot hear what you say. Take this gift and use it faithfully every day, from morning to night. Be what you want your children to be, and they will not disappoint you.

MOTHER (*taking gift as* Fourth Angel *departs*): Good Example. No wonder my children quarrel. I am so quick tempered, so sharp and dictatorial with them. No wonder they try to boss each other and scream, just as I scream at them. Why haven't I seen this long ago? Good Example. I must be what I want them to be. (*She stands almost in tears as she places this gift with the rest, and* Fifth Angel *enters.*)

FIFTH ANGEL: You cannot have peace and love in your home unless you share them. Peace and love die quickly when hoarded. They must be shared widely to come to full beauty. They come only to those who share good things with others who have less, the miserable, the forgotten, the unlovely, the homeless, the hungry, the unclad. So I bring you the gift of *Sharing.* "Who gives himself with his alms feeds three, himself, his hungering neighbor and Me."

MOTHER (*taking gift as* Fifth Angel *departs and setting it slowly with the others*): Sharing. We have not done much of that. All of our Christmas plans have been for ourselves; what we are going to get and what we are going to give just to ourselves in our own small family circle. No wonder we are growing selfish and unloving. We must find a way to share that heap of presents under the tree.

SIXTH ANGEL (*approaches* Mother *at table*): Peace and love in your home will come with *Sympathy and Understanding.* You and your children must feel what the other person feels, feel it as though it were happening to you. You must suffer with him, feel his hurts and his worries, be happy with his happiness, help him trust as you trust in God. So I bring the gift of *Sympathy and Understanding.*

MOTHER (*taking gift as* Sixth Angel *leaves*): Sympathy and Understanding. There hasn't been much of either in our home. We've had little but selfishness. How much have I tried to understand what my quarreling children were *feeling,* or helped them to understand each other's feelings and those of people around them? Yes, we do need Sympathy and Understanding. (*She adds this gift to the others as the* Seventh Angel *enters.*)

SEVENTH ANGEL: You asked for peace and love at Christmas time. Do your children know that you love them? Do they know how important they are to you? Have you told them so, often? Sometimes children believe just what we say. If we tell them they are demons, utterly unlovable, they may believe it.

Does your husband know you love him? Have you told him so, every day? Do your friends know how much you care for them? Do you tell them so? Do you tell them the good things you hear about them? Have you spoken appreciative words to people who have done you a service or performed some worthy public work? Do not forget to *show* love. I bring you the gift of *Appreciation,* of love made manifest and unmistakable. Use it often.

MOTHER (*adding this gift to the others, as* Seventh Angel *leaves*): Love made unmistakable, the Appreciative Word. How far I've fallen short there. So quick to criticize and tell people what's wrong, but never bothering to tell them what is right. I love to hear kind words of appreciation myself —and how few I get! . . . Of course, all of us need Appreciation, love made unmistakable, letting people know how precious they are. (*She adds this gift to the table as* Eighth Angel *enters.*)

EIGHTH ANGEL: You asked for peace and love in your home and in the world. Whom do you love? Just the lovable, the wise, the good, those who do what you desire? God loves the unlovely, the selfish, the ungrateful—even the criminal, the madman, the Communist, even our enemies. There can be no peace in your home or in the world if you do not try to love as God loves. So take this gift of *Love for the Unlovely.* Cherish it and train your children to use it faithfully.

MOTHER (*taking gift as* Eighth Angel *leaves, and placing it with the others*): Love for the Unlovely. Surely we are short of that. We don't even love each other in unlovely moments. How can peace and good will prevail in the world if part of God's children are cut off from our love? Yes, we must cherish this gift. (Mother *holds the last gift in her hands and slowly adds it to others. Lights dim and* Voice *off stage sings last two verses of "It Came Upon the Midnight Clear." As song ends, lights brighten and* Peace Angel *enters.*)

PEACE ANGEL: You see, you have everything here for peace and good will (*indicating the table piled high with the* Angels' *gifts*). "I can give you nothing which you do not have; but there is much, very much, that you can take. No heaven can come to you unless your heart finds rest in *today.* Take heaven! No peace lies in the future which is not hidden in this present instant. Take peace! The gloom of the world is but a shadow. Behind it, yet within your reach is joy!" [1] This is what the Christ Child came to bring you. This is the way to peace and good will. It begins in your heart. It spreads to your family,

[1] Paraphrased from a Christmas greeting from Fra Giovanni.

(Continued on page 33)

Dr. Helen Kim Resigns

The new Ministry of Education in Korea set sixty as the age limit for all teachers and principals. Being slightly over that age, Dr. Helen Kim resigned as president of Ewha University, in Seoul, Korea. Her successor, Miss Okgill Kim, was inaugurated on September 30. Mrs. W. B. Landrum represented the Woman's Division at the inaugural ceremony.

LATIN AMERICA

Argentina

Asked why Argentina was chosen by the Board of Missions to be a Land of Decision for 1960-1964, Bishop Sante Barbieri replied:

1. Argentina is the largest Spanish-speaking country in the world with a population of 20,000,000, 500,000 being Indians and others European. About 80 per cent of the population is unchurched. Methodists have work in twelve of twenty-two provinces in the nation. By 1967 (Centennial year) we want work in all twenty-two.

2. We need to recruit and train fifty young men and women for the ministry and deaconess work this quadrennium.

3. We need three new university student hostels, strategically located for Evangelical (Protestant) youth, in addition to the six already in operation.

4. The Methodist Publishing House in Buenos Aires, with excellent presses, needs revolving funds to finance important substantial printing projects.

5. There is urgent need for ten new missionary couples and five single persons.

THE PHILIPPINES

Appreciation for the role of the Methodist Social Center in Manila in making the Philippine Mental Health Association what it is today has been expressed in a letter to Miss Clara French, executive secretary for Southeast Asia and China. Miss Dolores S. Francisco, national executive director of the association, expressed "our deep gratitude for the continuous support of your mission to our movement in the country." She said: "In recognition for the unselfish services the Center has extended to the Association from the time the PMHA was barely one year old, a Certificate of Appreciation was awarded to the Methodist Social Center at the Malacañang Palace and a Bronze Bell Award was presented to Miss Madaleine G. Klepper, the director, for her meritorious services."

TOP PRIORITY NEEDS

English teacher for Aoyama Girls' School in Tokyo, Japan. This school needs a missionary with special training in teaching English and with ability to assist in the extracurricular activities in the school and in the youth program of the church. The majority of students in this school are non-Christian, many of whom come from outstanding homes. They could give strong leadership and witness for Christ and his church on leaving the schools. Many English teachers are needed for other schools in various countries.

At Trinity Girls' School in Karachi, West Pakistan, two experienced teachers of biology and chemistry are needed for the new English secondary school in Karachi. Teaching will be in the English language. There is an opportunity to teach Bible and to share in the religious life and activities of school and church.

Write to Miss J. Marguerite Twinem, Secretary of Missionary Personnel, Room 1466, 475 Riverside Drive, New York 27, New York.

HOME FIELDS

Dominican Republic

"Most Dominican Protestants are waiting to see what the future brings, but it is a waiting grounded in hope," says Dr. Evelyn Berry, executive secretary for educational work of the Woman's Division, in evaluating the effect of the assassination of Generalissimo Rafael Trujillo on the small but active Evangelical Church of the Dominican Republic.

Dr. Berry and Dr. Hanford Closson, associate general secretary of the Division of National Missions, visited the Dominican Republic in June, representing the Board for Christian Work in Santo Domingo, the agency through which The Methodist Church and three other United States denominations work with the Evangelical Church. Other denominations cooperating are the United Presbyterian in the U.S.A., the Evangelical United Brethren and the Moravian Churches. Dr. Berry is chairman of the board.

"The Evangelical Church people, as well as most of the Dominicans with whom I have talked, are encouraged by the movements toward freer trade and the apparent efforts of the government to re-establish relations with other Western Hemisphere nations," Dr. Berry said. "The basic order of the country remains the same as under Trujillo, and there has been little if any change in the day-to-day workings of Evangelical congregations.

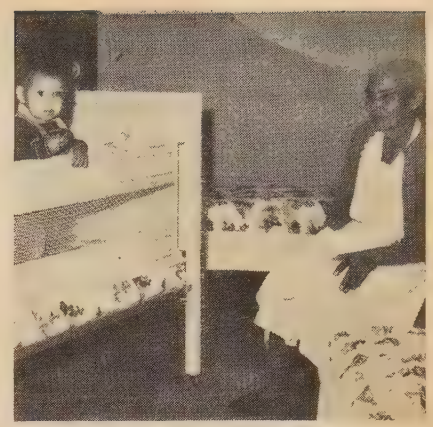
"The church people I talked to seemed hopeful of an increase in civil liberties. Some, especially the younger ministers, hope that the church will be able to make a much stronger witness in the field of social concerns. The evangelistic, medical and educational work is continuing, and most church members believe that in the hoped-for freer atmosphere the Evangelical Church can do a better job in all its fields of work."

The Evangelical Church has a membership of 3,000 and a constituency of 7,000. There are sixty-seven congregations and seventy-five Sunday schools. The church maintains a bookstore, eight day schools and three clinics. Dr. Berry said the Evangelical Church is still in need of financial support from Methodists, especially for funds for the building program.

Why Cash for Supply Work?

by

HAZEL M. BEST



This wide-awake little customer carries on a lively conversation at the day nursery in Centro Cristiano, Chihuahua, Mexico.

OUR first financial obligation as members of the Woman's Society of Christian Service and the Wesleyan Service Guild is giving toward the Pledge for Missions as a part of the total budget. These pledges from women across the country are the very heart of the appropriations of the Woman's Division of Christian Service. They carry the major responsibility for the support of our work both at home and overseas. This is a part of the financial responsibilities of each woman who becomes a member of the organization.

Approved Askings

Unfortunately the appropriations are not sufficient to meet all the demands in carrying forward such a vast program. In the United States schools, hospitals, community centers, and rural projects, which cannot be listed in this limited space, depend upon Cash for Supply Work to get the extras which are needed but for which funds are not available in the budget. Cash designated for supplies to be used overseas is used for such items as:

household furnishings
microscopes
home economics equipment
art supplies (for two girls evacuated from Central Congo—see THE METHODIST WOMAN, April, 1961, page 10)
sewing machines
jeeps and trucks
playground equipment

All Askings from workers overseas are carefully studied by the executive secretary responsible for the field. Each summer the executive secretaries of the work in foreign fields request lists of Askings for Cash for Supply Work from the missionaries who work in their respective areas. The missionaries are reminded that Cash for Supply Work is never used for scholarships, new buildings, salaries of workers or toward the maintenance of any institution or project of the Woman's Division. After the Askings are received and studied by the executive responsible, they are sent as approved to the chairman of the Committee on Supply Work of the Division. She distributes the list among the jurisdiction secretaries of supply work. Through the regular channels these requests are accepted by local societies and units. Cash for this purpose should be sent, carefully marked, as a part of the local treasurer's regular remittance to the district treasurer.

One advantage in this procedure is that often the purchasing department of the Board of Missions can secure items at considerable savings. Such purchases are made upon the recommendation of the executive secretary. Frequently articles suitable for the country where they are to be used may be procured overseas, thus eliminating expensive shipping charges.

Miss Sarah Dawsey, Colegio Bennett, Brazil, writes: "We have used our cash supply money for a big refrigerator for the kitchen, typewriters and a projector. You have used much to pay for books, but there may be some left. If so, I would appreciate receiving it as soon as possible. We are faced with an added, unexpected expense —replacing the little sleeping cots for the nursery school—and they are very expensive. The ones we had, made of poor material, have suddenly worn out and are very dangerous for the children."

Supply giving has been likened to "going the second mile." Giving to Cash for Supply Work provides another opportunity of expressing gratitude during this season of thanksgiving—gratitude on the part of the one who receives the gift as well as a source of pleasure to the one who gives.

The Medan Bible School car is ready for service in front of the Woman's Division missionary residence, Medan, Indonesia.

Our Common Supplications

by LAURA E. TOMPKINS

IN THE well-loved first chapter of the Book of Acts we read that the small company of followers of Jesus, both men and women, who had just passed through the puzzling experience of the Ascension, returned to an upper room and "with one accord devoted themselves to prayer."

Soul-shaking experiences had been theirs. In a little over a month's time they had lived through the sorrow and despair of the Crucifixion, the turmoil, confusion and doubts of the early Resurrection phenomena and the growing wonder and hope and commitment as the certainty of the Lord's continuing presence among them was established. Now they were left with a seemingly impossible command to "go into all the world" and an equally unbelievable promise that the spirit and the power would come upon them. And so they prayed together. Out of that praying group came a decision about the leadership of their movement, the baptism of the Holy Spirit and a compelling faith in the saving power of their Lord Jesus Christ for the individual and for the world.

Again and again, through the Christian centuries, the church has fallen into a period of weakness and evil and lost its compelling sense of mission. Then it has been small groups of praying people who have taken hold of the redeeming love and power of God and brought back the fire, the dedication and the vision which has driven the church to fulfill its mission of turning the world upside down.

The Woman's Society of Christian Service, along with our whole church, is placing an increasing stress on Prayer Groups. The practical task of developing and guiding these groups is part of the work of the secretary of spiritual life and her committee. Let us look at some of the definite questions and problems which come in on the report blanks of local secretaries of spiritual life as they endeavor earnestly to help their women find vitality and power and commitment as they pray together.

1. Our women are timid and hesitant about praying aloud. Not many will come to a prayer group because they think they will be expected to lead in prayer.

Perhaps what you need to offer first is a prayer study group where you will study in an objective way the nature of prayer, various kinds of prayers, the elements which enter into a prayer, and Jesus' teachings about prayer. Books available for such a study are endless. Consult your church or local libraries.[1] As the study progresses include the writing of different kinds of short prayers. Read them to each other. Another time, when the women have written prayers, suggest that they close the session with a devotional period and read their prayers as actual prayers with the group. As you move into prayers of petition and intercession the group should grow rapidly in vision and self-forgetfulness and a real desire to pray together.

2. Our prayer group has grown stale. We offer the same prayers each time in almost the same words and do not feel that we are really accomplishing anything.

Many groups have faced this difficulty of praying vaguely for all the world but never wrestling with specific needs. Here are some ideas from groups that have wanted their prayers to change their own lives and the lives of others.

(a) Before each session get from your minister a list of those who are sick, lonely or in trouble. Pray for these people and plan to follow up your prayers with whatever service is needed.

(b) Get a list of the new members who have joined the church recently. Pray for these families. Discuss which organizations of the church can best serve them and make plans to relate them to the church in every possible way.

(c) Think over the specific responsibilities of the Woman's Society. Invite the secretary of Christian social relations and her committee to meet with your prayer group to tell of immediate problems which concern them. Pray about these problems; discuss and try to discover what God is calling you to do in this situation. At other times invite the secretary of youth work, members of your Youth Council or the secretary of children's work to talk over their programs, or the secretary of literature and publications to guide you in intelligent prayer for the whole problem of Christian literature.

(d) Widen your field of vision. Begin to have sessions to pray for specific responsibilities of your local church and the factors it is confronting—also your local community. Reach out into the world but make it definite. Plan a series of prayer sessions using the *Prayer Calendar*. Study our mission work in difficult spots in the world and pray definitely for those missionaries and those pieces of work.

The possibilities in this field are endless. Make some concern of the church real and vivid. Be informed. Pray for it specifically. Ask for God's guidance as to your responsibility in this matter. When you feel that guidance has been given as a group and as individuals, *do* something.

3. Our group stays so small. Sometimes only two or three are there.

Always a prayer group should remain open to all who want to

Mrs. Clarence Tompkins of Fort Dodge, Iowa, is a member of the Committee on Spiritual Life of the Woman's Division.

[1] *Prayer Groups* contains helpful material including a book list. Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

come, but the general invitation, "everybody welcome," rarely brings anyone. As you begin you will need to invite personally women you feel would be interested. Cultivate each one until she becomes an integral part of the group. Never let the idea develop that there is an inner core of extremely devout women. Many feel that a group should not grow larger than fifteen, but should then divide to develop another unit.

A vital program of study, of earnest prayer and a spirit of accepting the answer to prayer and acting upon it, is the best recipe for growth. Let us not forget that "two or three" people really praying and listening to God and committing themselves to His guidance have power.

4. Members of our group want only to discuss personal problems and difficulties and they get rather emotional.

Fortunately this is not too common a problem, but when present it can be a real hindrance to a healthy, outgoing experience of faith and works. Certainly the sharing of each other's joys and sorrows is part of the "communion of the saints." There will be times when a session should be centered around some personal problem with consideration given to definite help the group may be able to give.

However, if there are those who are given to long, repetitious accounts of personal affairs, an objective approach may be indicated. You may want to ask your minister to lead several sessions presenting the teachings of Jesus on various personal problems. Or your group itself may wish to make a study of one of the many small books that deal with the general theme of the Christian faith and the problems of life.

The whole wide world needs your prayers. It needs small groups of people who will pray together until they receive a power which they could not receive alone. Your Woman's Society can have such a group and new power will flow from it to do works which you never dreamed possible.

A Service of Thanksgiving in India

by HENRY M. EMERSON

One of the special annual occasions among the young churches in Bastar, India, is a Thanksgiving Festival. It is both a service of worship and a time of mild gaiety. The festival is usually observed on a weekday because an auction is included.

Sponsored wherever there is a church building or ten or more Methodist families, the festival is held soon after the New Year and before March when the harvest is in and there is less work to be done. The purpose is primarily to inculcate the expression of giving and is one of the steps in stewardship used in the Bastar area.

Following the service of thankfulness there is an auction of the fruits and produce which have been given. This is conducted with some levity as one friend bids against another to force the price higher than the bazaar rate. Otherwise there is not the same full-hearted laughter and mirth we think of, for religious meetings in India are rather more serious than joyful. However, the thanksgiving festival is an attempt to have both. In the usual caste or tribal social gathering where there is no Christian influence, liquor is the medium by which men forget their troubles and burdens for a while.

Come with me to one of these affairs. Your presence will be as welcome as ours, for always one or more of us from the Jagdalpur center attend these gatherings in order to encourage the people.

We arrive an hour before the service begins. Somehow the village folks do not start to assemble until they have heard that those from town have come, or else it is simply that village people do not live by clocks. They have none. So, on our arrival the *guru* or his lay leader makes a round of the village telling of our arrival.

If there is no village church, the congregation will gather in front of the mission worker's house. The parched ground has been plastered with a mixture of fresh cow-dung and earth. The preacher takes his place. The people come, putting their offerings of fruit, rice, pumpkins, chickens and eggs, a small goat, or other products in front of a little wooden cross or before the offering plate. Some kneel in a moment of prayer as they present their gifts; others just drop theirs in the plate. Now, close to the end of the heat of the day, the service begins with the singing of a *bhajan*—music in Indian style, the words of which are repeated several times.

After the pastoral prayer, the layman, called a *nayak* or a *payak*, leads the people in saying responsively the Ten Commandments or the Beatitudes. If he pauses or hesitates, the preacher will prompt him. In this way these great thoughts are becoming fixed in the minds of the people. Afterwards comes the message given by the minister or by a visitor.

Following the religious service, the produce is taken outside the church building, if there is one, and then follows the auction of the produce that has been given. In the nature of conditions here, these products cannot be turned over to the preacher or be saved. So they are auctioned off. After this is over, we shake hands with all the brothers and sisters and are off, for we shall barely reach town on our bicycles before dark.

We, too, return, thankful for the day and what we have seen of the village congregation. We return aware of their continued need of the help of their older brother from "across the Black Water," as the Hindu terms the sea that separates him from the West and other peoples.

Mr. Emerson is a missionary of the Division of World Missions, now stationed in Jagdalpur, Madhya Pradesh, India.

Training for Service

U.S.-2 Program at Scarritt

Miss Jeanette Carey, of Lincoln, Nebraska, served as chairman of the committee which prepared this article. She was chosen "Miss Methodist Student Nurse of 1961" by the Methodist Board of Hospitals and Homes.

Dear Friends:

"The United States is the biggest mission field in the world today." This was one of the challenges made by Bishop Charles F. Golden of the Nashville-Birmingham Area of the Central Jurisdiction at the 1961 U.S.-2 Dedication Service.

The Woman's Division of Christian Service of the Board of Missions of The Methodist Church has seen the needs that exist in this country and has provided numerous opportunities for service. Twelve college graduates responded this year to serve in the home mission field in the special short-term U.S.-2 relationship.

From eleven states, we gathered together on the campus of Scarritt College, Nashville, Tennessee, for a six-week training program under the leadership of Miss Rosemary Nixon, director of the training program, Miss Helen Jordan, a former U.S.-2, and Dr. John Johannaber, academic dean of Scarritt College. The truth of Bishop Golden's statement was brought home to us frequently throughout this period of preparation for our work.

Special field trips made vivid the needs of children from broken, indigent, or unfortunate families, of people in some of the rural areas of the country for the life and message of the church, and patients in hospitals. These visitations also revealed the meaningfulness that comes into the lives of people of all ages through the work of community centers, and the influence of Christian people in the field of education. Workshop sessions provided us with skills, insights, and much information from professional people already working in our specific areas. Other class sessions pointed out the significance of the Christian education program in the church and how it can best serve to relate the Christian gospel to the everyday lives of people everywhere. Skills in recreation, music, drama, crafts, and worship were shared with us.

Since most of our group will be working in minority and interracial group situations, we were fortunate to have the opportunity to gain information and help in this area.

The family of the 1961 U.S.-2s, minus one member, gathered for this picture at Scarritt College, Nashville, Tennessee, during their training program in preparation for missionary service. The twelve U.S.-2's (nine women and three men) are now hard at work in their respective home mission fields throughout the United States. One of the "2's," Miss Jane Ottman, Appleton, Wisconsin, had to leave the training program early to begin her work at the George O. Robinson School in San Juan, Puerto Rico. The "2-s" and their leaders during the six-week period include:

Back row (left to right): Ann Ashford, Kingsford, Michigan; Eugene Watson, Cameron, Missouri; John Rogers, Somerville, Massachusetts; Gary Sullivan, Monrovia, California; and Harriet Sue Wood, Hallstead, Pennsylvania.

Second row (seated, left to right): Miss White, a 1959 U.S.-2 who assisted in the training program; Miss Betty Ruth Goode, a deaconess who taught during the training; Miss Catherine Ezell, director of field work for National College, Kansas City, Missouri, also on the training staff; Rosemary Nixon, now Mrs. James Word, director of the program; the Rev. Dr. Johannaber, academic dean of Scarritt; and Miss Helen Jordan, a former U.S.-2 also on the training staff.

Front row (left to right): Rosa Lee Waldrep, Sheffield, Alabama; Nannette Erwin, Claremore, Oklahoma; Jeanette Carey, Lincoln, Nebraska; Mary Ellen Shawhan, Lake Mills, Iowa; Betty Coleman, Escondido, California; and Barbara Ann Bargabos, Canastota, New York.

In the stillness of a small chapel on the Scarritt College campus, the U.S.-2's participate reverently in one of the daily worship services that marked their summer training period. Eugene Watson leads in the service of prayer and song.

We attended a trial held because of a racial incident that occurred in Nashville while we were there and then joined Negro students and families in their meeting that evening. Our insights and understanding of the present-day situations have been sharpened.

Discussion sessions and classes on our basic Christian beliefs showed us that in our own lives we must look at and re-examine some of our beliefs and attitudes. Most of us came to a deeper understanding of our relationship with God and our fellow men. Each found it challenging and helpful to write a paper in answer to the question, "Who is Jesus Christ?" How much there is for us to discover and consider!

Though we have seen and heard only a relatively small part of the opportunities for service that do exist, we go with eagerness and anticipation to the projects in which we have been assigned to serve for the coming two years. Ann Ashford, from Michigan and Georgia, will be going to Robstown, Texas, to work in a community center. Barbara Bargabos, from New York State, will be doing rural work in Pierce County, Georgia. Jeannette Carey, from Iowa and Nebraska, will be serving as a nurse in the pediatric department of Brewster Hospital, Jacksonville, Florida. Betty Coleman, of California, will be a worker in Bethlehem Center, Fort Worth, Texas.

Nannette Erwin, from Oklahoma, is going to work in the rural areas of Canisteo Valley, New York. Jane Ottman, from Wisconsin, will be in Puerto Rico for three years teaching fourth grade in George O. Robinson School. Rosa Waldrep, Alabama, and John Rodgers, Massachusetts, will be teaching at Boylan-Haven-Mather Academy in Camden, South Carolina. Mary Ellen Shawhan, from Iowa, is going to direct physical education at Harwood Girls' School, Albuquerque, New Mexico. Gary Sullivan will return to his home state of California while Eugene Watson of Missouri will go to York, Nebraska, both to work in children's homes. Harriet Wood from Pennsylvania is going to teach in Allen High School, Asheville, North Carolina.

Recognizing that the needs greatly outweigh our own personal resources and abilities, we go out to serve these people through the "arms" of The Methodist Church in the spirit of the hymn which we have chosen as our theme:

Spirit of the Living God, fall afresh on me,
Spirit of the Living God, fall afresh on me.
Melt me. Mold me. Fill me. Use me.
Spirit of the Living God, fall afresh on me.

How grateful we are for this opportunity to study and learn and to rediscover the relevance of Christ in our everyday lives. We wish to thank the women of The Methodist Church for providing the support for this training period and for giving us this chance to use our talents in service. As we now leave and go our separate ways, the prayer in our hearts is that we might work always in the spirit and love of Jesus Christ, each in his own way, but always to the glory of God.

In His fellowship,
The 1961 U.S.-2's

Group singing around the piano, family style, was one of the many enjoyable features of the U.S.-2 training program at Scarritt. Hymns, folk songs, fun songs, popular hits—all were fit subjects for the vocal activity of the "2-s." Here they sing a stirring Charles Wesley hymn, "O For a Thousand Tongues to Sing," while two of their number provide the piano accompaniment.

by

ANNA MAE THOMPSON

Miss Thomson, from Carbondale, Illinois, goes as a short-term missionary to Japan. She brings a fresh impression of the missionary orientation course held this year for the first time at the new interdenominational center in Stony Point, New York. Twenty missionaries of the Woman's Division were included in the group.—J. Marguerite Twinem

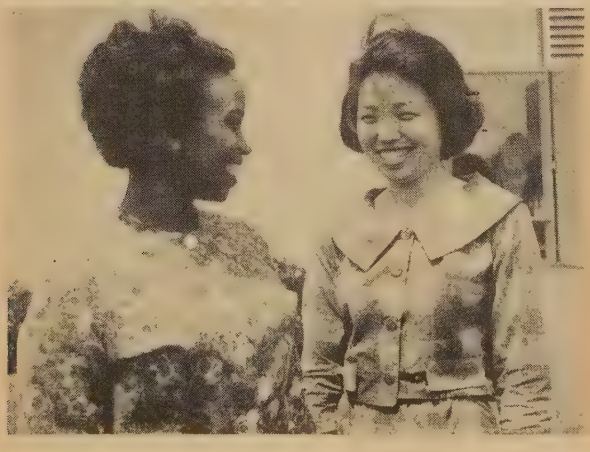
Two missionaries to Japan (Sally Jo Eichelberger and the author) seek to master the language as they study under a Japanese teacher.

MISSIONARY TRAINING IMPRESSIONS

EXCITING! — Stimulating! — Interesting! — Excellent resource leaders! These were the most common on-the-spot reactions to the five-week training program held from June 21 to July 28 for sixty-seven special short-term missionaries at Stony Point, New York.

Six denominations had candidates sharing in the training session, including the American Baptist Church, the Church of the Brethren, The Methodist Church, Reformed Church in America, United Church of Christ, and the United Presbyterian Church, U.S.A. Twelve Methodist men and twenty Methodist women were trained for three years' service in Pakistan, Liberia, the Congo, Southern Rhodesia, Algeria, Japan, Korea, Hong Kong, Sarawak, Malaya, Thailand, Taiwan, Burma, Chile, Bolivia, Uruguay, Peru, and Mexico.

The Missionary Orientation Center itself is in a beautiful location close to the Hudson River, nestled in the foothills of the Catskill Mountains. I kept remembering the legend of old Rip Van Winkle who lived somewhere in the Hudson River Valley. Tired of life and his nagging wife, he took his dog and gun, went up on the mountain by himself, fell asleep and woke up twenty years later. There was no time for such indulgence at Stony Point! Classes began at 8 a.m. each day except Sunday and ended at 9:30 p.m. During the five-week period there was an average of seven to nine hours lecture a day in Bible, Christian beliefs, anthropology, education methods, communications, the work of the church in specific geographical areas, and communism.



Smiles transcend language barriers as teachers of Swahili and Chinese exchange greetings between classes.

The program was comprehensive, a marvelous opportunity, and much appreciated by the participating candidates. I believe every effort was made to give us top-notch training for the great task ahead—to provide us with the finest tools of the trade. Yet most of us feel a great sense of inadequacy as we go to assume our new positions. The world is so complex. There is so much to do and so little time in which to do it.

I think most of us realize that skill and training alone are not enough for those of us who call ourselves missionaries. Some of us I know spent sleepless nights in agonizing prayer. In an age characterized by uncertainty, in essence we prayed for the certainty that Jesus Christ *is* the hope of the world. One of our most profound resource leaders told us that the key to this mission of ours is with God himself. God is actually the missionary working in history and we are servants—people of God whose lives should be characterized by obedience, suffering, and patience.

We new missionaries are idealistic, we are dreamers, we want to accomplish great things, we are willing to work hard to become really involved, to identify. But when all our dreams are gone, when all our human efforts seem to fail, when there seem to be no results to the endless work we try to do and when even our good training at Stony Point seems irrelevant, I hope we remember our first lecturer at Stony Point who reminded us that the nature of our commitment is a life of obedience, suffering, and patient hope.

Nurse Vera Hughlett keeps in practice as she gives inoculations to missionary candidates.

These "missionary children" follow their parents' footsteps in service abroad. Vera Hughlett goes to the Congo, Mary Carol Snead to Malaya, and Arnold Sherman to Peru.

Methodist Prints: Rickarby

Many happy memories are preserved on slides for Anne Page Brooks who goes to Japan.

Thirty-two special-term missionaries of The Methodist Church train for overseas service with those of other denominations in Stony Point, New York. Twenty Woman's Division missionaries are in the group.

Toge Fujihira

WORSHIP and PROGRAM SUGGESTIONS

CHRISTMAS PROGRAM SUGGESTIONS

by

MARGERY ZERKOWITZ

Instead of a complete program this month, we offer some additional suggestions for presenting one of the Christmas programs from the 1961-62 Program Book. *You might even elaborate on these suggestions and work out a Christmas program of your own.*

1. Christmas is a good time to have guests. Invite your husbands, or your entire families, or perhaps the Men's Bible Class to the program. This might involve changing the time of your meeting.

2. Invite a group from another denomination. Be sure to make the visitors feel welcome and a real part of your celebration.

3. If you plan to use the General Program in the *Program Book,* "A Christmas Card":

(a) Gather and display pictures of the various places from which the messages come. If you cannot find photos of the exact projects, use pictures to represent the various countries mentioned. Look in your old copies of THE METHODIST WOMAN and WORLD OUTLOOK.

(b) Arrange the Christmas symbols used in this program (bells, poinsettias, a crèche) into a worship setting, the crèche in the center. Instead of having the setting before the group from the beginning, have each symbol placed as it is mentioned in the program. You might add a cross, as a reminder that both Christmas and Easter are a part of the same great redemptive act of God.

4. If you use the Circle program in the *Program Book,* "Christmas in the New Testament," make a choral reading of the Bible verses referred to in the program and others that you can find that seek to explain Jesus' coming. Or have the various verses read as solos, telling by whom and to whom each was written, as "Paul to Timothy: '. . .'" Use a particularly beautiful voice, or a microphone, for quotations from Jesus. And with the Christmas passages: Matthew 2:1-11 and/or Luke 2:1-20.

5. Dramatize the Scripture reading. The account of the Wise Men in Matthew could be beautifully dramatized. Use a narrator to read the narrative passage, and assign the actual characters to other voices: the Wise Men, Herod, and a small group of chief priests and scribes. This may be done with or without action—do not use action unless you can rehearse several times in advance. Choir robes may be worn. Portions of Christmas carols referring to the Wise Men may be interspersed at appropriate places in the Scripture reading: See Hymn No. 87,[1] third stanza; Hymn No. 97, stanzas 3, 4, 5; and Hymn No. 102. Hymn No. 90 would be good as a closing prayer.

6. Combine Scripture reading and a carol sing. A choir or quartet may lead the singing. Mimeograph the verses of the hymns to be sung and give a copy to each person, because hymnals will be difficult to handle. Have one person read the Scripture, stopping after each verse for the singing, as follows:

Read Luke 2:8; sing Hymn No. 97, first stanza.
Read Luke 2:9; sing Hymn No. 88, first stanza.
Read Luke 2:10; sing Hymn No. 88, second stanza.
Read Luke 2:11; sing Hymn No. 88, third stanza.
Read Luke 2:12; sing Hymn No. 88, fourth stanza.
Read Luke 2:13-14; sing Hymn No. 86, first and third stanzas.
Read Luke 2:15; sing Hymn No. 87, first and second stanzas.
Read Luke 2:16; sing Hymn No. 102, first and fifth stanzas.
Read Luke 2:17; sing Hymn No. 98, first stanza.
Read Luke 2:18; sing Hymn No. 98, second stanza.
Read Luke 2:19; sing Hymn No. 109, first stanza.
Read Luke 2:20; sing Hymn No. 98, fourth stanza.
Close with Hymn No. 96: "O Come, All Ye Faithful."

7. Suggested prayers.

(a) Christmas prayers, from *The Book of Worship,* pages 155-56:

"O Father, who hast declared thy love to men by the birth of the holy Child at Bethlehem; help us to welcome him with gladness and to make room for him in our common days, so that we may live at peace with one another and in good will with all thy family; through Jesus Christ our Lord. Amen."

"O Lord our God, most merciful and mighty; fill our hearts with joy and our tongues with praise as this day we keep the festival of our Saviour's birth. Let the Holy Spirit come upon us as we approach the mystery of his appearing in the flesh of a little child. Stir up in our hearts the precious gift of faith, that he may be born anew in us, and that his presence may shed abroad in our hearts the light of heavenly joy and peace. Grant this, O God, we beseech thee, for the love of Christ thy Son, our only Saviour. Amen."

(b) A prayer for those in need, from St. Anselm:

"We bring before thee, O Lord, the troubles and perils of peoples and nations; the sighing of prisoners and captives; the sorrows of the bereaved; the necessities of strangers; the helplessness of the weak; the despondency of the weary; the failing powers of the aged. O Lord, draw near to each, for the sake of Jesus Christ our Lord. Amen."

[1] All hymn numbers refer to *The Methodist Hymnal.*

QUIZ

(Based on articles in this issue.)

1. Name the four officers of the World Federation.
2. Qualities necessary for "peace at home." Explain.
3. A Registration Fee—for what?
4. Identify Okgill Kim, Florence Little, Jeanette Goedecke.
5. Christmas gifts to bring pleasure.
6. What are three Prayer Group problems?
7. A U.S.-2 honored. Explain.
8. What and where is Stony Point?

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The month of November has long been considered a time for emphasis on *special "world order" issues and plans.* In recent years World Order Sunday and United Nations Week (both in October) have generated new momentum and concern for world affairs and provided new resources for November action! The year 1961 calls us to even greater responsibilities as we capitalize on the follow-up plans projected in October.

1. The sixteenth Assembly of the U.N. is now in session (as of mid-September) and many grave decisions are in the making. These decisions are vitally related to the foreign policy of our nation and therefore the concern and responsibility of every citizen. The secular press, radio, and TV channels will bring background information and a variety of viewpoints. (See the last page of this Christian social relations section.) It will be very helpful if Methodists will take a *fresh look* at the policy statements and interpretations made by the General Conference, for example, on disarmament and other issues of peace. In addition, the March, 1961, issue of THE METHODIST WOMAN and the *Activities for 1961-62* will provide special helps for the Woman's Society and Guild.

2. *World Community Day,* the first Friday in November, also provides a time and opportunity for Methodist women to join with other church women in united efforts in these urgent areas of need.

3. U.N. seminars for creating greater understanding of the U.N. are more urgent than ever before. See the May issue of THE METHODIST WOMAN pages and *Activities for 1961-62,* and the leaflet, *So You're Going to the U.N.* for suggested procedures in making plans for such seminars.

During the fall months you will be giving special attention to some of the issues pending in Congress. Doubtless many of you will be having special citizenship brunches to study some of them. Many important items will not be acted upon in this session of Congress but will await the second session in January. Such questions as federal aid to education and medical care for the aging *may* still be important items on the agenda of Congress. Your voices will be needed on these and other crucial issues. Watch for the January issue of THE METHODIST WOMAN summary on issues before Congress in 1962.

Some new resources will be a *must* on your calendar! Order them now if you do not already have them.

1. The new—*A Christian's Primer on Political Action,* 35 cents.

2. The new—*A Christian's Primer on the U.N. and Latin America,* 50 cents. Both primers available from Woman's Division Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

3. The *new* (1960-64) filmstrip, "This Is Christian Social Relations." Purchase price, $8, from Office of Visual Education, Room 1351, 475 Riverside Drive, New York 27, New York. Rental, $3.50 from the Cokesbury Book Store serving your area. This includes a script for discussion purposes as well as a recording. Your committee and your Woman's Society or Guild will find this new filmstrip very helpful.

The next page of this issue of THE METHODIST WOMAN brings to you a resource that describes *Our Mission Today* in terms of our Christian social responsibility. As "the winds of change" call us to meet new needs, let us dedicate our efforts to new understanding of God's will for our time.

Sincerely,

Thelma Stevens
Margaret R. Bender
Theressa Hoover

HAVE YOU PLANNED YOUR U.N. SEMINAR?

MAY WE HELP YOU?

TODAY the United Nations is a tourist mecca. In fact, it is New York's number one tourist attraction.

It is also a thought mecca. To it come those who dream of the days when there will be: A durable peace √ Freedom from fear √ Dignity for all √ Equal access to the good things of life. These are goals of the United Nations.

These are also goals of the church. It is important for a Christian to have information about the work of the United Nations. A visit brings this information into sharper focus.

That is why we have a Methodist United Nations office—to help you in your visit or to help you get information.

When you or your friends come to New York City the Methodist United Nations office helps you, whether you have time for only a tourist view or time for prolonged study and observation.

The office helps an average of 3,000 persons each year through seminars and by arranging for individual visitors.

WRITE

to Mrs. C. A. Bender or to Mr. Carl Soule at Methodist United Nations office, Room 1016, Carnegie Building, 345 East 46th St., New York, N. Y.

COME

to see us at the above address. We are directly across from the visitors' gate at the United Nations.

OUR MISSION TODAY

A CHORAL READING[1]

Leader:

What is OUR MISSION TODAY?
The "Winds of Change" are blowing
Across the entire world.
A new quadrennium,
A new decade is upon us.
Can this be the dawning of a new day
For Christian Social Relations?
Our Christian Responses to
The Factors
That Confront Us
May provide a star of hope
For this new age.
What shall our witness be?

Speaker I:

May I speak?
The "Winds of Change" have created a fog of uncertainty and fear.
We need UNDERSTANDING—a real and
Genuine Understanding of the
Relationship between
Our basic Christian beliefs
Our Christian and Social Responsibility
Should we not seek anew
To make real and effective
The teachings of Jesus?
We need UNDERSTANDING!

Speaker II:

We need time for DISCOVERING and
Conserving basic values of
Family Life in a Changing World.
Time for DISCOVERING—the effects
Of new patterns of employment for women
Of new mobility of workers
Of mechanization and technological achievements
Of increasing numbers of the aged
(Of which we now have more than sixteen million)
Of complicating factors
In the lives of children and youth
And of many other relationships
In a rapidly shrinking world.
We need time for DISCOVERING and
Conserving the family.

Speaker III:

We need the will for PRACTICING
Christian principles of
Responsible citizenship.
What is our Christian action
In moral life
In economic life
In political life
In social welfare
In human relations
In international affairs?
We need the will for PRACTICING
Christian principles of
Responsible citizenship.

Speaker IV:

We need the heart for SHARING
Community responsibility in a
"Creative life of freedom and dignity"
For children and youth.
Have we put into practice the
Declaration of the Rights of the Child?
Has every effort been made to see that
The years of childhood and youth
Are beneficial and happy?
We need the heart for SHARING
Community responsibility for
Our children and youth.

Speaker V:

We need the mind for INTERPRETING and
Supporting Christian concepts of freedom
In the local and world communities.
We need the mind
For recognizing that in dignity and in rights
All men are born free and equal
For guaranteeing to all people
Their inherent dignity and
Inalienable rights
Without discrimination as to
Race
Color
Sex
Birth
Language
Religion
Property
Political Origin
National Origin
We need the mind for INTERPRETING and
Supporting Christian concepts of
Freedom for all peoples everywhere.

Speaker VI:

We need a concern for STRENGTHENING the UNITED NATIONS and other agencies for international understanding and world peace.
The "Winds of Change" are buffeting the U.N.
We the people of the United States
Must assume more
Responsibility and support
Of the U.N. by
Spending liberally for peace
Giving more economic and technical assistance
Working toward universal disarmament
Undergirding with moral support.
The U.N. is our only hope in
Angola
Laos
Berlin
Cuba
South America
Or wherever there is international
Tension and strife.

Echoes:

Speaker I—UNDERSTANDING

Speaker II—Time for DISCOVERING

Speaker III—The will for PRACTICING

Speaker IV—The heart for SHARING

Speaker V—The mind for INTERPRETING

Speaker VI—The concern for STRENGTHENING

Leader:

Put them all together, they mean Christian Social Relations in OUR MISSION TODAY.
This is God's world
"He has not abandoned it or abdicated from it.
He sustains it
Loves it
Judges and redeems it.
It is His plan that His light shall
Penetrate to the ends of the earth
And to every depth in human life."[2]

---

[1] Prepared for the Clinic on Christian Social Relations at Lake Junaluska, North Carolina, June 30, 1961, by Mrs. Wayne A. Lamb.

[2] From *Jesus Christ the Light of the World*, the study booklet prepared for the Third Assembly of the World Council of Churches in New Delhi, India, page 41.

A CHRISTIAN CENTER ON U.N. PLAZA

FOR many years members of Methodist U.N. seminar groups and those who have worked with them have dreamed of a Christian center near the United Nations.

As this is being written, plans are being made for such a center to be located directly across from the United Nations on the part of First Avenue known as United Nations Plaza.

Details of the development, or even the carrying out of the plan are not yet clear. No one can say at this point to what extent it will be possible to make this a co-operative project where the international affairs emphases of the National Council of Churches and various denominations can be tied together. It is important, however, that Methodists should have an opportunity to think, even in the early stages of its development, of the reasons for such a project and the contributions that it might make. Therefore a few of its possibilities are listed here.

1. *Adequate space for "briefings" by U.N. and church speakers and for discussions during United Nations seminars.* The membership of the U.N. has grown so fast that the number of various types of meetings has increased beyond the capacity of the physical plant to meet it and still furnish to nongovernmental groups holding seminars the space formerly available for "briefings." Facilities for discussion groups have never been adequate. Since discussion of what is presented during a seminar is the key to real understanding and future action, it is important that this lack be remedied. A Christian Center would enable us to increase and improve our seminar programs.

2. *Space for informal entertaining of U.N. personnel.* It is obvious that those who serve as channels of information for The Methodist Church about the U.N. need to know people from the delegations and the Secretariat in order to improve their understanding of problems they face. It is also important for these same people to know of the church's interest and feel the friendship of our people. We have found the few informal opportunities for social contacts that have been available to us greatly appreciated by our guests and invaluable to us. Any facilities now available for such functions are either much too formal or much too expensive.

3. *A witness of Christian unity.* A center of this type would in itself be a symbol of Christian unity. It would offer facilities for the exchange of information and the establishing of possible joint programs among denominations.

4. *A service center for visitors.* Visitors from abroad and from the United States would find here better facilities whether for arrangements to see the U.N. or for research regarding some phase of its program. For further details see the leaflet, *May We Help You?* Available free from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

5. *Chapel services.* Inquiries lead us to believe that many Christians at the United Nations would like to see the Meditation Room supplemented with a noon worship service, particularly during such special seasons of the religious calendar as Lent and Christmas.

Symbolizing Mankind and Hope, this carved teakwood statue by a Danish sculptor is an impressive wall decoration of the Trusteeship Council Chamber at U.N. Headquarters.

United Nations Photo

WEIGHING BOTH SIDES

by MARGARET R. BENDER

"I'D LIKE to see both sides of that issue covered" is a frequent complaint directed at the Christian social relations pages of church publications. At a recent writers' conference an informal effort was made to find out whether this request was one commonly received by the editors of nonchurch publications. If an informal survey has any value, it indicates that such is not the case. Perhaps it is important to analyze the reasons why a complete presentation of both sides does not always seem desirable in church papers.

Decision of many church publications to print more material on one side of an issue than the other is based on two factors. First, in these cases the position presented usually represents that favored by Protestant church leadership. Second, this position receives less space in secular magazines and newspapers with large circulations, particularly those outside large metropolitan areas.

Stewardship of Space

Consequently those who determine policy for church publications often feel a responsibility to bring information to their readers which they would not receive otherwise, particularly when a substantial Protestant opinion supports the arguments presented. The issue becomes a matter of stewardship of the few pages available in church magazines of all sorts for discussion of public issues in contrast to the vast amount available in the secular press.

If the majority of readers of church publications seldom read any other presentation of these issues, such an argument would not hold. However, every survey of the reading habits of church members indicates that they read much more nonchurch news than church magazines, usually including some daily or weekly newspapers. In addition, they watch TV and listen to radio on which the positions of the church are seldom presented.

Two examples may be cited as illustrations. If arguments for legislation to limit or prohibit the advertising or sale of alcoholic beverages were not set forth in church publications, very little information concerning this problem would be available.

In a dispute involving a large African territory and the metropolitan power responsible for it, the colony's position and the account of conditions within its borders are being carried only in the church press and in small magazines devoted to African affairs. These have only limited circulations. The European country, on the other hand, has just signed a contract with a public-relations firm for a million dollars' worth of coverage for its side of the issue. Although this second matter is political and complicated, the church has people who have lived and worked in the territory for many years and who have technical competence in the matter. Also it has access to the members of our churches in the territory.

In these two cases would we be justified to take half of the pages available in a church publication for public problems to present the side of unlimited alcohol sale and advertising of alcoholic beverages? Or to present the case against those in the territory referred to and in favor of a colonial position which most of the world feels is long outdated and in conflict with the interests of the people of the territory?

General Conference Speaks

When this question is carried into the issues about which churchmen may be more deeply divided in their opinions, the choice becomes even more difficult, but the principle remains the same. In The Methodist Church the only body which speaks officially for the entire church is the General Conference. It seems clear that the positions it has taken are not generally known to the church membership.

Do church publications have an obligation to discuss these statements of the General Conference? Every local church has a part in electing delegates to General Conference and any Methodist may address a Memorial to it on any subject. Many issues discussed by General Conference are currently receiving large coverage in the secular press. The same question may also be raised about the statements of duly elected boards of the church, including the Woman's Division.

Function of Church Press

Even if we grant that the church press has a special function—to set forth the less well-known and often unpopular side of an issue in cases where the church has expressed an official opinion—some problems remain. How does the church member provide himself with the material whereby he can arrive at a balanced opinion?

We offer two ideas. Since most magazines are somewhat slanted in their approach, we suggest that it might be desirable to read one conservative and one "radical" magazine, plus a church publication that deals with public affairs. In this way the reader may become informed concerning both sides of the issue and discover for himself the contribution that the church may be able to make. From this simple beginning he may expand his reading list. The second help may be found in open discussion where both sides are fully presented and documented.

THE WHEEL OF SERVICE

The following program grew out of an executive committee meeting of the Woman's Society of the Ortega Methodist Church, Ortega, Florida. The president expressed a desire for a graphic, descriptive program which would show the total organization of the Woman's Society and its outreach from the top level of The Methodist Church through each subdivision until it touched each individual woman of the organization. Mrs. Louis Cheatham, then vice-president, developed this program with the help of several women of the local society. It may be adapted for use by other Woman's Societies.

Production Notes: Two leaders and the minister may present the program which should be given in a room large enough to enable the women to form the Wheel of Service.

Spread a banner, bearing the words, Woman's Society of Christian Service, across the front of the room high enough to allow women to stand under it. This can be made of white shelf paper eighteen inches wide with letters at least ten inches high. Directly under the banner is a smaller sign, "Officers." If desired, a diagram may be used, bearing the names of officers and secretaries of lines of work. White crepe paper streamers may extend to individual cards on which the name of the officer appears.

Place a map of the United States and one of the world on easels on either side of the banner. On the United States map show jurisdiction, conference, and district boundaries and the location of the local church.

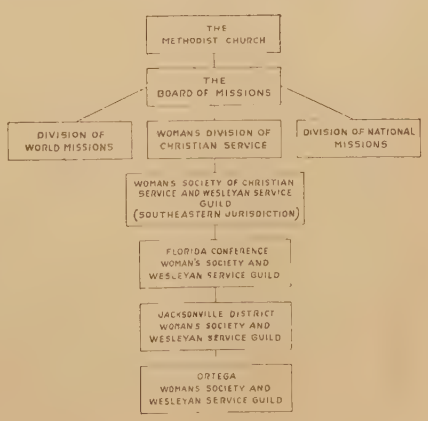
Leader I: The most thrilling experience a person can have is to become a follower of Jesus. We may be very imperfect; we may follow "afar off" at times as we cope with small irritations that are a part of daily living. But as we try every day to follow His pattern of living, with His help we do grow as Christians. Yes, it is thrilling to be a follower of Jesus!

Christians need the help of other Christians if they are to keep growing. And if the service of one person to her fellow women is to be effective, it needs to be multiplied many times, for the world is big and there is much to be done. We join an organized church in order to become better followers.

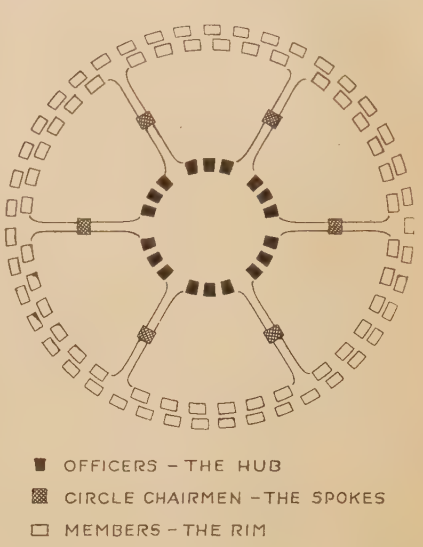
Since The Methodist Church is our choice for this wider service we ought to know of the opportunities it offers for each of us to be our best, strengthen our own faith and reach others for Christ across the world. It is a great church with a great program of service. Yes, it is thrilling to be a Methodist. I am glad I am a Methodist!

Truly the world is our parish. Our Methodist Church has many emphases and many types of work, for there are many kinds of human need. To follow Jesus we must make every effort to meet these needs, whatever and wherever they are. Not only did Jesus teach people about God; he also healed sick bodies and minds. Not only was He a preacher, but he was also a teacher and the Great Physician. To be a true follower, we must help lift the level of living for all people everywhere.

This is our faith tremendous,
Our wild hope, who shall scorn—
That in the name of Jesus
The world shall be reborn.[1]


THE METHODIST CHURCH
THE BOARD OF MISSIONS
DIVISION OF WORLD MISSIONS
WOMAN'S DIVISION OF CHRISTIAN SERVICE
DIVISION OF NATIONAL MISSIONS
WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND WESLEYAN SERVICE GUILD (SOUTHEASTERN JURISDICTION)
FLORIDA CONFERENCE WOMAN'S SOCIETY AND WESLEYAN SERVICE GUILD
JACKSONVILLE DISTRICT WOMAN'S SOCIETY AND WESLEYAN SERVICE GUILD
ORTEGA WOMAN'S SOCIETY AND WESLEYAN SERVICE GUILD

The Wheel of Service



Our Methodist Church is organized so that we can extend our efforts, strengthen weak places and use money and personnel to the best advantage. The chart shows clearly how we, as members of the Woman's Society, have a very specific part in this vast program. *(Leader explains chart.)*

The Methodist Church assigns responsibility for this world-wide program to the Board of Missions. In turn, the administration of this is divided into three parts—the Division of World Missions, the Division of National Missions and the Woman's Division of Christian Service. (Editorial note: In addition to these three administrative divisions, the Joint Section of Education and Cultivation "shall undergird with education and cultivation the total program of the Board of Missions." 1960 Methodist *Discipline.*)

Note also the map of the United States *(Leader refers to the map of*

[1] Poetry selection by Vachel Lindsay (1879-1931) from "Foreign Missions in Battle Array" in *Collected Poems.* The Macmillan Company. 1913. Used by permission.

the United States) on which we see our own Southeastern Jurisdiction *(insert the name of your jurisdiction and conference statistics)* with its seventeen conferences; our Florida Conference with its ten districts; our Jacksonville District with its fifty churches and our own Ortega Woman's Society with its more than 125 members. Through the channels of The Methodist Church our individual efforts are a very real part of this world-wide service in the Master's name. Yes, it is thrilling to have a place of responsibility in this mission program of The Methodist Church! I am glad I am a Methodist!

Now let us look at the map of the world. Here we see the vastness of our outreach. As followers of Jesus, we look at this map with our hearts as well as our eyes. Beyond the divisions of countries, oceans, continents and islands, we share the feelings of the poet who said:

But mountains, rivers, lakes and seas,
People sad and people gay,
Little children at their play.
Folks with feelings like my own,
And some place that they call home.
Their skin may black or yellow be
But brothers and sisters are all to me,
Members of God's great family![2]

LEADER II: As followers of Jesus, as Methodists, as members of the Woman's Society of Christian Service, we want to participate in this vast world effort. Each of us asks, what can *I* do to help my church meet these needs? Let us pledge ourselves to attend every meeting of our Woman's Society and read our magazines, THE METHODIST WOMAN and WORLD OUTLOOK. Let us give a portion of our time and whatever talent we may possess, to make a poster, a phone call, a speech or a cake. Let us study, meditate and pray regularly that we may grow more like Jesus and be a better follower. Then as we are informed and inspired let us give of our money to send workers into these fields white unto harvest, where they are needed to preach, teach, heal, and to help improve the standards of living. These are things we can do. Yes, it is thrilling to be a member of the Woman's Society of Christian Service.

Much needs to be done here in our own Ortega Woman's Society. There are responsibilities which each of us can share. The job is big, but as each of us assumes her part we can get it done joyfully and effectively. To do it well, we are well organized in the local church, too. *(Here the leader points to the banner. As the minister calls the names of officers and secretaries, each takes her place under the banner. When all are in their places, beginning with the president, each explains her duties very briefly. The minister, who is an official member of the executive committee, states his duties in order to relate the work of the Woman's Society to the whole church program.)*

LEADER II: The pattern of organization followed throughout Methodism consists of an executive committee comprised of officers, secretaries of lines of work and all circle chairmen. Officers and secretaries might be compared to the *hub* of a great wheel with the circle chairmen acting as *spokes* of that wheel. The *rim* of this wheel is made up of all the members and various committees.

PRESIDENT: Now let us form this great human wheel which turns only when all its parts are in place and working together. Will the officers take their places as the *hub* by joining hands and forming a circle. *(The minister and the president lead the others in forming a circle, facing out.)* Will the chairmen please come forward and space yourselves equally with your left shoulders toward the *hub*. *(See diagram.)* You may stretch out your left arms to touch the *hub*. *(A selected circle chairman, previously chosen, gives a brief resumé of her duties.)* These are the *spokes* of our great human *wheel*. Now will all members please come forward and form a large circle by joining hands as the *rim* of the *wheel*. Circle chairmen will now stretch out their right hands to touch the *rim* of the *wheel*. Please hold that position as now we complete the wheel of the Ortega Woman's Society which as a unit will go forward in the "March of Missions."

The *hub* of this wheel is the executive committee of our society. Members work together to make a unit. This is the nucleus of the organization, but the *hub* is useless without *spokes*. Circle chairmen are the ties reaching out to the wider areas of the society. Before a wheel can turn it must have a *rim*. All of the members are the *rim*. Thus joined together with one purpose, the wheel turns and the services of the Kingdom move out to meet the needs of God's family.

May we remain in our Wheel of Service and close by singing "Blest Be the Tie That Binds."

RESPONSE

The article "Thank You" by Miss Dorcas Hall (THE METHODIST WOMAN, February 1961, page 29) inspired Mrs. Fred Stonehouse, Jr., of South River, New Jersey, to write the following:

"For the past two years as vice-president of the Woman's Society my committee and I put on a 'This Is Your Life' program. Our first candidate was a person who had never been president, but was one of those faithful 'Helpful Hannahs' needed in every organization. She was always there to help. She had a perfect attendance record as Sunday-school teacher for over thirty-five years and is still going strong. Last year our candidate was equally deserving. We presented her with an Honorary Membership.

"I, too, feel as you do, that there are many who work with very few 'Thank You's' from anyone. I want people to know that those on whom we can depend for these continued chores are appreciated! The two women honored by our society were very pleased."

[2] Poem by Minnie B. Wilkins. Source unknown.

PROMOTION

HELEN L. JOHNSON, *Secretary of Promotion*

GLEANINGS FROM CLINICS AND LETTERS

Some fine suggestions are found in mimeographed materials which are distributed in clinic sessions. They have value because they have worked. Often adaptations and changes must be made for other situations. The following suggestions are presented with that in mind. Each group will profit by being selective and deciding which suggestions will be most helpful.—H. L. J.

CIRCLES

The following section on Circles in the Woman's Society of Christian Service comes from the Memphis Conference.

By-laws: Art. V, Sec. 2: "Where expedient, the society may organize circles which shall meet once a month for an inclusive presentation of the plans and program of the society. Membership in circles shall be revolving, subject to entire change of personnel (annually or biennially) at the time of the annual meeting." Page 97, *Constitution and By-laws, Woman's Division of Christian Service.*

The Purpose of the Circle

1. To give opportunity for a closer and more intimate fellowship in small informal groups than is possible in a large society.

2. To promote and strengthen the total program of the Woman's Society of Christian Service.

(a) Work in the local church.

(b) Supplement and enrich the study program of the society.

(c) Afford opportunity to participate in community service.

(d) Help carry out the purpose of the Woman's Society.

3. To include every woman in the church, although nonchurch members *may* belong.

4. To embrace the shut-ins of the society as members, sharing the responsibility for cards and visits throughout circle membership.

5. To seek out and help to develop potential leaders within the circle group.

Suggested Officers

(These are only suggestions because organization should be kept at a minimum.) These may vary according to the needs and interests of the group.

1. *Circle Chairman:* is a member of the executive committee of the society and should attend its meetings, reporting to this committee. She should keep a record of action taken so that she may inform and interpret this action to her circle.

2. *Co-Chairman:* (Not always necessary) Presides in the absence of the chairman. Cooperates with her in all circle duties, and assists her in the cultivation of members.

3. *Secretary:* Should keep a roll of members, reasons for their absence, and a record of various activities required of members.

4. *Program Chairman:* Should carry out the program plans for the circle, endeavoring to interpret the work of the Woman's Division of Christian Service; to stimulate interest and attendance at the general meetings. Programs for circles are included in *The Household of God, Program Book 1961-62.** An alternate program appears in THE METHODIST WOMAN.

5. *Treasurer:* Since the circle is a *part* of the *whole* society, the treasurer may collect pledges made to the society. She remits *all* funds to the treasurer of the society each month.

(By-law. Art. III, Sec. 2: "All funds of circles are a part of the total budget of the Woman's Society." Page 95, *Constitution and By-laws*)

Suggested Circle Activities

1. Members may agree on a Prayer Program.

2. Visitation may be shared among members on the list of newcomers, shut-ins, or inactive members.

3. Service projects may be undertaken in accord with the purpose of the Woman's Society of Christian Service.

The Circle Should Not

1. Undertake *any* financial project independent of the society. (By-law. Art. III, Sec. 2, "Requests, made either to the circles or to the society, for funds not included in the budget adopted shall be referred by the society to the committee on finance for study in relation to the total financial responsibiliy of the society and for recommendation to the society." Page 95, *Constitution and By-laws*)

2. Accept pledges independent of the society. . . . The pledge is to the work of the Woman's Society of Christian Service.

3. Create the feeling that the circle is an *end* within itself . . . nor does it in any way replace the general meeting. The circle should strive to be friendly, informal, inspiring and challenging!

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

DISCIPLESHIP

D edicate each talent to some task,
I n everything God's holy will to ask.
S pend some time each day in prayer,
C ontent to leave your burdens there.
I ncrease your knowledge of His blessed word,
P resent to all who never heard
L ove that knows no color, race or creed,
E ndure with them in all their pain and need.
S eek to share the wondrous joy you feel,
H appy that its wonder is so real,
I ntend to listen always to His voice,
P roving disciples can indeed rejoice.

—MRS. FRANK LITTLE,
Greensboro, North Carolina

SOME DO'S AND DON'TS

DO	say *WOMAN'S* Society of Christian Service.
Don't	say Women's Society of Christian Service.
DO	say *Wesleyan Service Guild.*
Don't	say W.S.G.
DO	say Executive *Committee.*
Don't	say Executive Board.
DO	say Quadrennial Emphases.
Don't	say Quadrennial Goals.
DO	keep *accurate* minutes.
Don't	forget they are the official records of your Woman's Society or Guild.
DO	send all money through the district treasurer.
Don't	send money directly to a missionary or institution.
DO	have an *active* committee on program.
Don't	let the vice-president plan all the programs.
DO	try to have *accredited* study classes.
Don't	minimize the study program with nonstandard classes.
DO	help develop the *spiritual life* of all church women.
Don't	stop with monthly meditations.
DO	encourage participation in *Christian social relations* activities.
Don't	use this office for raising money.
DO	say secretary of *supply work.*
Don't	say secretary of supplies.
DO	subscribe to and read THE METHODIST WOMAN.
Don't	be uninformed about your line of work.
DO	challenge *young people* for full-time *Christian Vocations.*
Don't	leave it entirely to your pastor.
DO	have *additional sessions for children.*
Don't	neglect their missionary education.
DO	have an active committee on finance and *promote increased giving.*
Don't	forget *our own projects* and their needs.
DO	have an active committee on *membership.*
Don't	forget that every Methodist woman should belong to a Woman's Society or Guild.
DO	send *reports* to district officers on time.
Don't	fail to answer all questions.

—North Georgia Conference

A GOOD MEMBER

P rays daily for missionaries, workers, and projects listed in the *Prayer Calendar.**

R eads THE METHODIST WOMAN and WORLD OUTLOOK.

A ccepts responsibility for "Our Mission Today."

Y okes herself with all women of the church in Christian living and service.

S eeks to develop the spiritual life.

S peaks boldly for justice and peace for all peoples.

E ndeavors to create a fellowship without barriers.

R eaffirms the "Faith That Compels Us."

V isualizes the needs of the world.

E ncourages and challenges young people to full-time Christian vocations.

S tudies to show herself approved.

P ledges funds for the support of the work at home and abroad.

A cts to strengthen the local church and improve civic, community, and world conditions.

Y earns to enlist women, young people, and children in Christian fellowship.

S ees a program that unites in witness and service as the purpose of the Woman's Society.

—North Georgia Conference

REPORTING

November 15, the time for another report, is almost upon us. To give you guidance in filling out your report we refer you to page 31 in the November 1960 issue of THE METHODIST WOMAN for a sample report of the secretary of promotion.

PROVERB FOR PRESIDENTS

by MARY E. ZOOK

A good president—who can find?
She is far more precious than jewels.
The heart of her workers trust in her;
She is never "Chairman of the Bored."
She presides; she does not make speeches.
She follows the Order of Business in *A Guide.*
Her agenda is prepared beforehand.
She looks well to the ways of her officers;
She knows that her maidens are well instructed.
The day of the Training of Officers, the Workshops, the counsels of district and conference, did teach them to work diligently for their Lord.
And the fruits of their hands she praises.
Her committees, too, eat not of the bread of idleness.
New members are brought to meetings,
And subscriptions for the scrolls of THE METHODIST WOMAN are on the increase.
The Committee on Finance speaks of profits.
Sometimes she needs must chide them, lest they forget that it is not the buying and selling, but Christian service which is the goal they seek.
They must open their hands to missions, and seek to make their social relations Christian.
Their Supply Work must reach the unmet needs.
She urges the use of the *Program Book.*
Not for us the fictionized review or program of entertainment.
Spiritual values must be our attainment, and our worship service an integral part of our program.
Let no woman say she came to us seeking bread and we gave her a stone.
The Executive Committee listens to her words with thanksgiving for she opens her mouth with wisdom, but opens it seldom.
Few have heard of her operations, or the cute sayings of child or grandchild.
Committee meetings are given to planning the work.
And none leave without a challenge to action.
A good president—who can find?
The members of her church rise up to call her blessed
And her work shall praise her in the House of the Lord forever.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

More Gifts for Christmas

(Continued from page 14)

to your friends, and to the whole world. So comes the Lord's peace. (Peace Angel *exits.*)

MOTHER: Peace begins at home. Peace begins with me. (*In attitude of prayer*): "Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is despair, hope; where there is darkness, light; where there is sadness, joy."[3] May I keep close to Thee in prayer. May I always meet difficulties with Patience. May I remember that Gentleness breeds peace. May I never forget that love grows with Sharing. May I remember always that I am the Example.

May I feel what others feel, feel it as though it were happening to me, so I may teach my children Sympathy and Understanding. May I tell them often, many times a day, that I love and Appreciate them, that they are precious and important. May I help them show Love to the Unlovely. Oh, Lord Jesus, Prince of Peace, help us to weave all these things into the peace and good will you brought to the world, and share it to the uttermost parts of the earth. (*Lights dim and curtains slowly close as* Voice *off stage sings "Love Came Down at Christmas."*)

[3] Prayer of St. Francis of Assisi.

Calendar of Activities

All Reports must be mailed by NOVEMBER 15

CHILDREN'S WORK: Begin plans for additional sessions. See page 37.

CHRISTIAN SOCIAL RELATIONS: Read pages 25-28.

LITERATURE AND PUBLICATIONS: Encourage Christmas gift subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Watch back cover of THE METHODIST WOMAN for announcements of new materials.

MISSIONARY EDUCATION AND SERVICE: Complete the study, *Churches for New Times.* Decide and follow through on action and gifts suggested. Plan in detail next three months' programs and studies with the committee on program.

PROMOTION: Check accomplishments and weaknesses of the last six months. Plan ways to close year with growth in all phases of program.

SPIRITUAL LIFE: Meet with committee on program to evaluate Week of Prayer. Continue Prayer Groups. (See this issue, page 18.) Suggest value of *Prayer Calendar* * as a Christmas gift. Plan meaningful observance of Christmas. Display suitable books for reading in the home, as worship program resources, and as gifts.

STUDENT WORK: Be on the alert for college seniors who should begin application for special-term or full-time missionary service. Order *Methodist Service Projects.** Entertain students from other lands, especially during the holidays. Cooperate with secretary of youth work in sending report to district secretary of missionary personnel.

SUPPLY WORK: In making out report check with the treasurer that both of you report the same amount, and that all such gifts are listed as "Cash for Supply Work" in both reports. Be sure to include Supply Work of the Guild and youth. Study article on page 17.

TREASURER: Send quarterly report to district or conference treasurer. Plan for Christmas offering if your society takes one.

VICE-PRESIDENT: Use "The World Church" as the center of emphasis for November.

WESLEYAN SERVICE GUILD: Cooperate with other organizations of the church in making plans for Human Rights Day in December.

YOUTH WORK: Invite students from abroad in your area for Thanksgiving dinner. Send Christmas greetings to missionaries overseas.

* Available from Literature Headquarters.

RELIGION IN AMERICAN LIFE

Missionary Education

TEACHING THE COURSE ON "THE MEANING OF SUFFERING"

This study should lead to a deeper understanding of the nature, the character, and the purpose of God and to a more virile faith in his redemptive love and saving power even in situations we cannot understand. If you are to meet the needs of individuals in the group, divine guidance is necessary. Informality and flexibility are of the utmost importance; agreement is not essential. It is to be a time for sharing experiences and ideas. "The Meaning of Suffering" was written by Dr. Ralph Sockman.

Session I

Ask three members of the class to prepare in advance and engage in a conversation based on Weatherhead's book, *The Will of God* * (50 cents), explaining God's intentional will, God's circumstantial will, and His ultimate will. If *The Problem of Pain* by C. S. Lewis can be obtained, the leader might well lift up the problem of pain before Weatherhead's book is discussed. If class members can read chapter one in the text, they can bring interest and fertile minds to the discussion which follows. The whole problem of accounting for the presence of evil in the world and the way great poets, dramatists, and novelists deal with it may be discussed. *Paradise Lost* is one example.

Session II (Chapters II and III)

After a brief summary of the first session, deal with how to face suffering. Consider first such types of suffering as loneliness, anxiety, ignorance or false concepts (recall *Silas Marner* and the casting of lots), disappointment, physical pain, death. Suggest ways to deal with the different types. Answer such questions as: What suffering can and should we eliminate or reduce? What should we accept stoically? How shall we utilize suffering?

You may wish to use role playing, bringing in a person supposedly suffering from anxiety (maybe her husband has died or lost his job). Have the type of comforters Job had visit her first, then a person bringing words of assurance, perhaps opening doors of opportunity. You may do the same for some heartbroken mother (perhaps a daughter or son has made a hasty, unfortunate marriage). Help her to make the best of the situation. By questioning the mother carefully the counselor may point out to the group ways of establishing harmonious relationships with daughters-in-law or mothers-in-law. Do not overlook the fact of loneliness both among the aged and the young. Read to the class the poem, "Richard Cory" by Edwin Arlington Robinson.

You may wish to have a panel entitled "Physical Illness and Spiritual Therapy." Choice books and pamphlets dealing with illness and healing are listed in the text * (pages 141-143), the *Guide*,* and the *Catalog*.* Try to get the book, *Release*, by Starr Daily (Harper and Brothers, New York. $2). Use chapters XVII, XVIII, pages 147-219. Use incidents from it for the panel, indicating the source.

Session III (Chapter IV)

During this session deal with values which come to us as individuals through our own suffering. Then lead into a discussion of suffering at its deepest and most fruitful levels: the prophecies of Second Isaiah regarding Israel's mission—God's servant through whom knowledge of Him would be mediated to all nations; the coming Messiah a suffering servant (Isaiah 53); Jesus who embodied the ideal of the Servant of Yahweh in Himself; the redemptive idea of suffering, which became the organizing center of the gospel and the church. The old Hebrew conception that goodness and prosperity go hand in hand, likewise sin and adversity, broke down completely. In the parable of the house built on the rock and the one built on the sand, both were subjected to the same storms and winds. The cross redeemed tragedy. Ask the group to read silently or in unison Mark 14:32-42, 72; Matthew 27:19-31; Luke 23:32-43; John 19:19-27; Mark 15:33-34; John 19:29-37; Mark 15:40-45; Acts 8:26-39; 1 Peter 2:20-25. Suffering sacrificially assumed to save and serve others became an attribute of the divine nature itself (1 Peter 4: 12-14).

Draw on great literature for examples of redemptive suffering—Tolstoi's unforgettable story, "God Sees the Truth—But Waits," or the novels, *Les Miserables* by Victor Hugo or *The Great Hunger* by Bojer. Give examples from life as you have observed or experienced redemptive suffering. Think together of the suffering in the world and in your own community and what you can do as individuals and as a group to relieve it, whether it is due to poverty and illness of the body or mental suffering such as loneliness or isolation.

Session IV—Death (Chapter V)

During the opening half of the session use panels, dialogue, or role playing to suggest ways of facing one's own death, how to accept the death of a loved one, and how to help those bereaved or facing death themselves. Use the suggested materials, especially the pamphlets recommended. Share these widely in your society, church, and community. The *Guide* contains many vivid and helpful poems, stories, and other materials. Use it freely.

Sum up the course by presenting the play, "Stretch Forth Thine Hand" * (35 cents). Use young adults for some of the characters. Later present the play at a family night dinner.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

student work

REPORTS, REPORTS, REPORTS!

One privilege of the Division Secretary of Student Work is that of hearing about the creative ventures of secretaries of student work from many parts of the United States. No *Guide* or *Handbook* can contain or keep up with the lively ideas and happenings of people who work with students! See the following excerpts from the latest reports.

Something to Come Home To

"At the invitation of the secretary of student work the college-age young people met together to explore possibilities for summer activities. They came, they stayed, they organized, they named themselves The Seekers. They met on Sunday mornings and Wednesday evenings. They said they did not want to do anything, they just wanted to be together. They may have relaxed some, but their program became one of the most active ever in this church and probably in the conference. . . . From this group has developed something this church will always feel. Three of the young people have joined the church this summer. One has decided to become a minister. One is reviving an old dream for entering a church-related vocation. One girl said, "This is the first summer I've had something to come home to!"

Student Speaker

The student president of the Wesley Foundation spoke to our conference annual meeting in the interest of student work. She is a member of the Interconference Commission on Student Work. Last year she took part in a work camp in Finland and was a delegate to the Strasbourg Conference. This spring she spent her vacation in Prince Edward County, Virginia, where Negro children have not been permitted to attend school for two years. A gifted speaker, she gave such vivid pictures of student work in action that we were proud and thrilled to be supporters of their program. In the evening our senior-high youth were invited to an open meeting. The impact of this girl's witness will be felt for many years to come!"

Next Year's Freshmen

"Our Wesley Foundation director was very pleased to receive over 400 names when he sent requests to all local secretaries of student work for a list of graduating high school seniors. He is dean of the second annual Orientation Camp for College Freshmen."

Involvement

"I am particularly proud of one Wesley Foundation group in our conference that has really tried to become *involved.* During spring vacation, a group of students surveyed conditions of migrant workers in their area and were appalled by what they learned. The students decided to find out whether existing legislation concerning living conditions for migrants was being enforced. They corresponded with the MSM group in Oregon to get information. During the last session of the legislature some of the students visited the state capitol and found a sponsor for a bill which they had written. It provided for a committee to be appointed by the governor to investigate whether the farmers were providing living quarters in keeping with standards required by law for the migrants. The bill was presented and passed by both House and Senate, was signed by the governor and I believe the committee is in the process of being appointed."

Reporting

"Are we thinking *big* enough? It seems to me that we are not expecting very much from our conference, district or local secretaries of student work by allowing inadequate space for answers to our questions. I know they should be encouraged to use the second sheet, but I wonder if this is the answer. Anyway, see enclosures!"

Meetings

"Having returned from an area Wesley Foundation conference, I am thrilled with the work, and overwhelmed by the magnitude of the tasks facing us in student work. Needs are so great for our booming student population that I feel like going back to the campus at once myself! We are kidding ourselves if we spend all our time and money on birthday teas and receptions for ourselves and let the church on our campuses flounder, struggle and make only a feeble witness."

Newsletter

"Our state MSM director has come up with a really helpful innovation—a mimeographed newsletter for the secretaries of student work called *Camp and Campus.* It is edited by the State Methodist Student Movement and goes to *every* local and district secretary."

A Response

"I bet my life on the young people of today! We, as secretaries of student work, have a privilege of becoming a link between generations!"

Youth Work

CONGRATULATIONS TO THE WIGs

LAST summer a questionnaire concerning World Friendship Group of Girls was sent to local secretaries of youth work reporting the existence of such groups and to all deaconesses present at the Deaconess Convocation. As yet the findings have not been fully processed and tabulated. As a result of the questionnaire, however, a most interesting report came to the office of the Secretary of Youth Work concerning the work of one group in the Wilmette Parish Methodist Church, Wilmette, Illinois, where Miss Alice Murdock is the director of Christian Education.

Members of the "Girls' Interest Group" in the church call themselves the WIGs, which means World Interest Group. Some think the title undignified, but Miss Murdock feels it is more meaningful than just "Interest Group." The Rock River Conference youth paper calls it the "Woman's Society of the MYF," which gives it some character and identifies it quickly.

The group's "wonderful first year" began in August, 1960, with a lovely tea and reception for incoming freshman girls. At that tea, held in the home of the secretary of youth work, all the girls present were invited to become members. There were no dues but the girls contributed a small amount for incidental expenses.

Monthly meetings began with potluck suppers in the homes of the members. Brief and interesting programs followed featuring a variety of speakers. They included students from Garrett Theological Seminary, returned missionaries, directors from local settlement houses and deaconesses. The president of the Woman's Society was invited to attend. The meetings adjourned by eight o'clock and thus did not interfere with the girls' homework.

Group leaders felt that the program guide was too involved and unrelated to the girls' experiences. They adapted some of the most suitable materials to their own group. The best result came from a short, definite picture of work being done through the Woman's Division. In the Chicago Area it seemed easy to get a Woman's Division worker as a speaker.

The WIGs worked closely with the Outreach program area of the MYF. The girls made several suggestions for a service project and then helped the Outreach group complete it. One project was a party for the inner-city Church, another a weekend clean-up at a mission church. Boys were included in this undertaking.

Miss Murdock feels a need for girls to meet together for "girl talk" and that a whole generation of future Woman's Society members is being trained by using the Woman's Society program as a foundation. This neither interferes with the MYF program nor encroaches on the fund-raising program of the MYFund. It is purely educational and inspirational.

Mystery Mothers

An interesting feature of the group is that each girl has a "Mystery Mother" in the Woman's Society of Christian Service. Each received a letter explaining her duties—to send a note to her "daughter" on her birthday, furnish bits of information about the Woman's Society, perhaps give a simple Christmas remembrance, or send her a post card if she is away.

One sentence in the letter made clear the purpose. "The relationship is certainly adding a new flavor to the girls' experience of the fun—plus responsibility—of belonging to such a church group, dedicated to carrying out the purpose of our Woman's Society of Christian Service."

The letter also indicated that the particular approach of each Mystery Mother was an individual matter, but assured the women that the time spent on "mothering" would be appreciated by the girls and would be rewarding to the mother as well.

In May all the Mystery Mothers were invited to a banquet, at which time they revealed their identity. At the banquet the girls reported on the year's programs. One girl concluded with this thrilling statement: "One of our speakers told us about the wonderful opportunities for short-term missionaries, and I have decided that I am going to be one."

Activities of the WIGs during their second year included the initial get-acquainted tea, a field trip to several Methodist institutions, several potluck dinners at the girls' homes with panel discussions and handiwork for those in need, and cleaning the Youth Center kitchen. There was also a service project at a needy institution as well as several speakers and films. The final event was the "Mystery Mother Banquet" in June when the girls, their mothers and Mystery Mothers enjoyed a happy social time.

Development of the WIGs has strengthened the ties of Christian fellowship between the girls and the Woman's Society of Christian Service. It has been a real inspiration to participate in the program.

—H. D. H.

YOUTH AT ASSEMBLY

Each conference Woman's Society has the privilege of sending two youth representatives to the Assembly of the Woman's Society of Christian Service: one from the Methodist Student Movement and one from the Methodist Youth Fellowship.

Children's Work

WE GIVE THANKS

My God, I thank Thee, who hast made the earth so bright;
So full of splendor and of joy, beauty and light;
So many glorious things are here, noble and right.
I thank Thee, too, that Thou hast made joy to abound,
So many gentle thoughts and deeds circling us 'round,
That in the darkest spot of earth some love is found.
—Hymn No. 9, *The Methodist Hymnal*

WORDS of this hymn remind us of the greatness and goodness of God and our gratitude for all His works. As resource leaders in missionary education of children we can emphasize the responsibility of expressing thanks for all God's blessings to us by sharing with others beyond our home doors. We must help our children gain a better understanding of an all-loving Father, who cares for all children everywhere. The clutter of the commercialized Thanksgiving festival speaks louder to children than the undertones of love and understanding. The Christian teacher must make her voice heard.

Additional Sessions on Missions

The secretary of children's work of the Woman's Society is not a member of the Commission on Education unless elected as a member-at-large. So she should plan for additional sessions on missions through the Council of Children's Workers. November, before the Advent season, is a good time to make final plans for the January missionary study. Begin your publicity now. Place maps, posters, pictures and intriguing questions on the bulletin board where children will see them and all age groups will be alerted. Introduce the materials and study books to the Woman's Society and enlist the interest and enthusiasm of the women in this study.

Just before time to begin the unit ask your minister for an announcement in the Sunday bulletin. Send cards and other announcements to parents and boys and girls telling them about the sessions with special mission emphasis. Enlist the cooperation of people in the community who have visited South America and would share pictures and information.

Helping parents and church-school workers understand what missionary education is all about will broaden interest and cooperation in additional sessions on missions. Through the Council of Children's Workers you can plan a meeting of parents and leaders using the filmstrip, "Growing as World Friends."[1] This explains what missionary education means for all ages in the children's division. You will also want to introduce the booklet, *The World From Our Home*[1] which tells how world outreach can begin at home.

Resources to Remember

The *Group Graded Lesson Series* in January, 1962, will have the theme of South America in both primary and junior classes on Sunday morning. These could be substituted for *Closely Graded Lessons* for this month as all children would study missions at one time. However, there are other ways. After-school classes and Sunday-evening groups can use the interdenominational, Friendship Press books, *South Americans All,** by William Fore for juniors, and *Three Children of Chile,** by Ella Kepple, for primaries with additional resources in WORLD OUTLOOK, *Trails for Juniors*[1] and *Pictures and Stories.*[1] January and February issues of *Child Guidance in Christian Living* will carry material for additional sessions on missions for juniors in the last section and will especially emphasize Methodist missions.

Many churches will have an all-church mission study this year. This is an excellent way to have additional sessions for children. They meet in a separate group at the same time youth and adults hold their study. If a children's class is held as a part of this all-church study, the offering for children should be separate and sent through the Children's Service Fund.

Children's Service Fund Offering

All offerings from additional sessions on missions go to the Children's Service Fund which is part of the church's program of giving for children. One-half goes to World Service and one-half to the projects of the Woman's Division.

1. **The leader of the additional sessions for children fills out the Children's Service Fund Remittance Blank * and gives it and the offering to the church treasurer.**
2. **The local church treasurer will then forward the money with the remittance blank to the treasurer of the annual conference.**
3. **The treasurer of the annual conference will then divide and distribute the money.**

If your local church treasurer does not understand this procedure, you may want to explain it as the way the Woman's Division of Christian Service records the giving of children in additional sessions on missions. Before each reporting period the secretary of children's work will recheck with the annual conference treasurer and report the *total* amount of money received in the Children's Service Fund.

We Give Thanks

We are grateful for God's many gifts to us and our children. Yet we remember the same God loves children everywhere. It is important that our children learn to share their good things with others and especially at this Thanksgiving season understand the real meaning of their sharing.

[1] Available at the Cokesbury Book Store serving your area.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Literature and Publications

MRS. C. E. WEGNER, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio

BUT there is still time to select Christmas gifts* for your friends which will bring pleasure all through the year.

Banner for the Woman's Society of Christian Service. Your society will be proud to have this most attractive banner of white satin with the Woman's Society emblem in blue and gold, size 14¾ by 19¾ inches. This makes an appropriate gift to honor your president. The price is only $5.

Membership pins will be gifts greatly appreciated by any member of the Woman's Society or Wesleyan Service Guild.

Pin of the Emblem of the Woman's Society of Christian Service. Gold on sterling. $1.50 each, including federal tax.

Past President's Pin. Emblem of the Woman's Society with past president's insignia. Solid gold, $6, including federal tax.

Wesleyan Service Guild Pins. Gold-filled, $2.70 each, including federal tax; solid gold, $3.60 each, including federal tax.

Prayer Calendar 1962—will be a reminder all through the year not only of your thoughtfulness, but of those who carry on the great mission of The Methodist Church.

The entire missionary personnel of The Methodist Church, serving with the Division of National Missions, the Division of World Missions and the Woman's Division of Christian Service is listed with their addresses. Day by day special projects at home and abroad and the names of those who serve in them are lifted up for special prayer.

The *Prayer Calendar* is an especially appropriate gift for shut-ins. Its pages will bring them into a fellowship of prayer which can transcend all limitations of time and space.

A *combination subscription to* THE METHODIST WOMAN *and* WORLD OUTLOOK, only $3.30, will provide fifty-two weeks of interesting and informative reading for the entire family. Of special significance will be the firsthand reports and beautiful pictures from the meetings of the World Federation of Methodist Women and the World Methodist Conference in Oslo and that of the World Council of Churches in New Delhi. These great ecumenical meetings will come alive for readers of the two magazines. Subscriptions which reach the Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio, by November 15 will begin with the January, 1962, issue. A beautiful gift card will be sent in your name announcing your gift.

Congratulations
on a job well done!

As reported in the October issue of THE METHODIST WOMAN, 10,061 new combination subscriptions were received during the April Drive.

The following societies will receive a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK for securing the largest number of new combination subscriptions in the following categories:

Society under 25 members:

Ector Methodist Church, Ector, Texas—Mrs. Lucy Dulaney, secretary of literature and publications

Society under 50 but over 25 members:

Epworth Methodist Church, San Antonio, Texas — Mrs. Morris L. Collins, secretary of literature and publications

Society under 100 but over 50 members:

Coleman Methodist Church, Coleman, Michigan—Mrs. William Wasser, secretary of literature and publications

Society over 100 members:

First Methodist Church, Cheyenne, Wyoming—Mrs. Gerald F. Jones, secretary of literature and publications

•

BANNERS! BANNERS! BANNERS!

The district banner goes to *Memphis South* District, Memphis Conference, Southeastern Jurisdiction—Mrs. H. Coy Fletcher, secretary of literature and publications

The conference banner is awarded to *Florida* Conference, Southeastern Jurisdiction—Mrs. Maxie B. Lowe, secretary of literature and publications

North Central Jurisdiction—Mrs. J. W. Anderson, secretary of literature and publications, retains the jurisdiction banner with a total of 1,419 new combination subscriptions reported.

*Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

OUR MISSION TODAY

Based on the Guild Emblem and the Quadrennial Emphases

by

MRS. M. G. ROBERTSON

Mrs. Robertson, South Georgia Conference Guild secretary, made this presentation at a district meeting. It was illustrated with a large poster of the Quadrennial Emphases and a flannelboard emblem of the Wesleyan Service Guild. As she spoke, the symbols in the emblem were placed on the flannelboard.

FOR a few moments won't you take a look with me at the world in which we live? Do you see what I do? Confusion, turmoil, ignorance, distrust, tension, hatred, prejudice, disease, suffering, heartache everywhere you look? Do you become frightened, or weak and fainthearted when you hear the voice of your Master say, "Go ye"—teach, preach, heal, love, understand? Have you cried out, "Is that *my* mission? The task is too great, the mission too difficult!"

One of the simplest and yet one of the most heart-strengthening facts that came to me out of our study of "One World, One Mission" is the great truth that Mission was born in the heart of God, and came to us through Christ; that although we say "our mission" we are really on Christ's mission to the world. If it were my mission, I might have cause for fear, for my feeling of helplessness in the face of the task, but it is Christ's mission as He works in this world through you and me. I can hear Him say to me, even as God did thousands of years ago: "Fear not, Abram, I am your shield," and "Fear not, I am with you." How often we fail to remember the vast resource of power that is available to us through Christ.

I am so proud of the fact that I can carry on Christ's mission through the Wesleyan Service Guild. Look with me and see how closely the meaning of the Wesleyan Service Guild Emblem seems related to the 1960-1964 Quadrennial Emphases.

The Faith That Compels Us

In the interpretation of the Emblem in our *Guild Handbook,* we are reminded that "central and uppermost is the cross." Down through the years the cross has been to the Christian Church a symbol of its faith—a vibrant, active faith that has sent messengers of Christ into all corners of the earth. In our Quadrennial Emphases the cross is also symbolic of our faith—a faith that compels us to bring to bear on all human life the spirit and principles of Christ.

It is well for us to examine our faith occasionally, to see if it is simply a token declaration, just words, or whether it is a moving, motivating force and power in our lives. Do we have a faith that makes it impossible to sit peacefully and contentedly in our comfortable surroundings, as we view the needy people in the world in which we live? Christ was concerned about the hungry, the sick, the ignorant, the oppressed, the homeless, and the hopeless. If we are on His mission, we, too, will be concerned.

Today the cross says to the world that we Christians are concerned about what happens to our fellow man. But not just concerned. Someone has said that the largest element in the make-up of faith is obedience. "Go ye" means action; there is nothing inactive or passive about faith. If it is of the quality that it should be, it insists that we do more than express concern for the spiritual welfare of others. It is a force within us that requires decision and demands action, that makes it impossible for us not to be up and doing. During the next quadrennium and always, as you wear your Guild Emblem proudly, may the cross speak to you of a faith that compels.

A lovely stained-glass window in the chapel of Trinity Methodist Church, St. Petersburg, Florida, bears the emblem of the Wesleyan Service Guild. The picture was submitted by Mrs. W. K. Eaton, president of the Guild unit that donated the window.

Factors That Confront Us

The Lighted Torch always has been regarded as a symbol of life and light—of the passing of light from one to another, of a continuity of service and endeavor. As we approach the second phase of our Quadrennial Emphases, we need this burning torch of God's truth, His wisdom, His insight as we undertake to meet, understand and solve these varied factors that confront us. They are complex.

The world is changing rapidly. Great discoveries, inventions, industrial development, atomic development—all have brought about such rapid social change that our minds and understanding can scarcely keep pace.

We in the Guild should be among the first to appreciate the great need for God's light and wisdom to help work out the myriad problems which changing patterns of family life present. Careful thought and understanding love must be employed in helping to solve those problems.

The term "population explosion" is a comparatively new expression often heard these days. We have been told that whereas the world's population in the late 1920's was two billion, that by 1962 it will have reached three billion, by 1980 four billion, and by the year 2000 it is expected to approximate six and one-half billion.

People are wonderful; life is God given, but this population explosion brings varied problems that must be solved and should be solved under the light of God's wisdom. In many areas of the world, because of the excess population, living conditions are even now almost intolerable. There are economic, health, sanitation, educational and social problems. What will these problems be as more and more people are born into the world? The light of the Christ needs to be used as we probe all these areas.

The torch in our Emblem should remind us constantly of the need for God's light of truth to shine inwardly on our own hearts and lives, and outwardly to give wisdom and guidance as we approach these factors that confront us.

In olden times, we are told, the watchman moved through the city streets at nightfall crying, "Hang out your lights! Hang out your lights!" The torch in your Guild Emblem is symbolic of God's light, insight, understanding and wisdom as it shines through you. Is this light a lighted torch in you, or is it a tiny, dim, flickering flame as you face these complex factors? "Hang out your lights," Guild members.

Frontiers That Call Us

Occupying a prominent place in our Guild Emblem is the Christian flag—symbol of the fact that we have claimed the Living Christ as our Lord and Master—that we have given our love and loyalty to one whom we call King, and that we have pledged our allegiance to Christ, and claimed citizenship in His Kingdom.

A frontier is that part of a country lying on the exterior part; it is the extreme part of a country. Usually we think of it as a new area to be explored and conquered, a new endeavor to be undertaken. Our Quadrennial Emphases list a number of frontiers that call us and challenge us to put forth our best Christian effort toward understanding.

A flag represents the qualities for which it stands. As we go out to meet these frontiers, surely we must go in the Spirit of the One under whose flag we serve. We are trying to combat the great wave of secularism threatening to engulf us here in America. We hear that more people are casually interested in Christianity than ever before, that they go occasionally to church, believing it "the right thing to do." Also they read Christian literature. Yet neither their lives nor their actions seem affected as a result. We ourselves are indifferent; we lack any great consecration or commitment. We have been reminded many times, and I surely believe it, that we will fall because of decay within, not because of attack from without.

Whatever differences of opinion may exist as to the problem's solution, a Christian serving under the banner of Christ must recognize that the Spirit of Christ calls us to help work out in His Spirit the problems of race and culture that we face.

Urbanization presents us with numerous social frontiers. Families which have been closely knit units find in new environments puzzling situations they cannot solve alone.

Nationalism is another frontier which must be conquered in the spirit of and under the leadership of our King. As yet we have not been called upon to die for Christ, but to live for Him.

The Program That Unites Us

The circle is the age-old symbol for that which has no beginning and no end, uniting, encircling us all. The Program that Unites us in Witness and Service is the final phase of our Quadrennial Emphases.

Stop just a moment—"unites *us*." This little word of two letters, u-s, is interesting. As we read this, doesn't there come up in your mind, even as it did in mine, a picture of your own little group, your own Guild, those with whom you are accustomed to be and work? But this circle, and this word "us" is likely to take in many whom we might exclude. Many of us have to do some rethinking as to the meaning of these little words "we," "us," "our."

All of us would agree, I think, that none of this great program of action and study is apt to be accomplished unless we develop and strengthen our spiritual life by a closer walk with God through prayer, through study, through worship, through Christian action. As we do a better job of spiritual preparation, surely we will be compelled to begin studying the needs of the world. Of course, this is a lifetime job. We will want to take our place in helping to strengthen our local church. We will take an active part in its program of service and worship. Our voice will be heard in our local community on issues which affect the life of the people with whom we live. We will exercise our rights as citizens. We will work as never before to strengthen our democratic processes.

One of the greatest needs of our day in our Program of Witness and Service is for new workers. (See October 1961, issue, page 40, for a description of *Methodist Service Projects*.) This is a most important task—to challenge, inspire and secure volunteers who have a great vision of His will and purpose for

this troubled world, and who will dedicate and consecrate all that they have—time, talents, love, service—everything to Him. This is a reason Guilds are organized.

After we have helped recruit workers, when we have gone out into all the world with the message of Good News, service, and ministry, it is our responsibility to secure the funds to support the work. We are working for a world-wide brotherhood of prayer, love, mutual service and unity as we witness and serve.

The symbols in our Guild Emblem are superimposed on a triangle, the corners of which bear the initials, W.S.G., Wesleyan Service Guild. All of us want to belong to organizations which do something for us, but we need to realize that this will not happen unless and until we do something for them. So in our organization the word "Service" is the key word.

The Christian recognizes that the greatest right conferred on man is the right to serve; for it is in service that we become Christlike. If we are on Christ's mission, we recall that He said, "I am among you as one who serves." And in speaking to His disciples He said, "Let the greatest among you become as the youngest, and the leader as one who serves." (Luke 22:26, RSV)

TWENTIETH ANNIVERSARY

At the South Central Jurisdiction Guild Weekend in July, the Twentieth Anniversary of the Guild Weekend at Mount Sequoyah, Arkansas, was celebrated. Mrs. George Dismukes and Miss Gertie Stiles recalled memories of the past.

"Mountain Minutes," a news sheet published at the Guild Weekend by Miss Elizabeth Langford, carried this account:

"It was in July, 1940, at the first School of Missions, after Unification, that Mrs. Dismukes, with Mrs. I. J. Ayers, then secretary of the South Central Jurisdiction, and Miss Dorothy Bearden of Southwest Texas Conference, first thought of the idea of having a Guild Weekend preceding the School of Missions. So they went to work on the idea.

"July 13, 1941, the first Guild Weekend, not only in South Central Jurisdiction, but in The Methodist Church became a reality.

"The idea grew throughout the next year and in 1942 more than fifty Guild members were present for the second Guild Weekend. Each succeeding year the attendance increased to such a capacity that today the number from each conference has to be limited.

"So, on this the 20th Anniversary, we give thanks to those farsighted Christian women who knew that Guild women appreciate the opportunities of fellowship and inspiration that come to each one as we trek, year after year, to dear old Mount Sequoyah to share our Christian experiences one with another."

Miss Catherine G. Whitmore, Kansas City, Missouri, new Christian social relations chairman for this jurisdiction, was at that first Guild Weekend. She tells of the group assembling for morning watch at sunrise about 5:45 a.m., on a clearing in the brush on the east rim. Guild members had helped to clear the brush away the afternoon before!

ASSEMBLY GUILD WEEKEND
May 18-20, 1962
Ritz-Carlton Hotel, Atlantic City, New Jersey

District Coaching Conference

Following the Jurisdiction Schools of Missions, the conference secretary sets up a coaching conference for the district officers, who, in turn, conduct coaching conferences for local officers. In the Oklahoma Conference the Oklahoma City District Guild Secretary, Miss Gladys Thompson, reports a very successful one, which she called, "Circle-Talk-Type Coaching Clinic." The purpose of the clinic was to develop plans and programs for the coming year as well as to give help to all newly elected Guild officers, committee chairmen and committee members. Miss Thompson presents these ideas for such a clinic:

THEME: *A Better Guild Begins With Me*

Leader:

1. Appoint a secretary

2. Take roll—name, address, church, Guild

All:

3. Study together the duties of officers or committee chairmen from the *Guild Handbook* and other handbooks if applicable

4. Have buzz session to clarify any duties

5. Have circle talk to exchange plans and ideas

6. Discuss materials each will need for the year:
- **(1) *Guild Handbook* ***
- **(2) Special handbook * if available for her office or committee**
- **(3) Over-all calendar from the June issue of THE METHODIST WOMAN ***
- **(4) THE METHODIST WOMAN and WORLD OUTLOOK,* or access to them**
- **(5) *Catalog of Literature* ***
- **(6) Letter-size loose-leaf notebook; stress keeping notes on all activities and materials:**
  - **(a) for committee reports**
  - **(b) to pass along to successor**
- **(7) All resource material possible**
- **(8) Large quantity of *enthusiasm*—self-administered**

7. Plan ways and means of coordinating work of local Guild with other Guilds in the district

8. Have a rich and glorious year! We hope you approved of the clinic.

P.S. Leader: Adjourn the meeting whenever you wish, preferably before you are weary. Leave a copy of the minutes with the district secretary.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

In Memoriam

Miss Rosa May Butler, deaconess, and associate professor of church music and organist at Scarritt College for Christian Workers, Nashville, Tennessee, died of cancer in St. Thomas Hospital, Nashville, August 10, 1961. She had been ill since last January but continued to teach at Scarritt until mid-June.

Miss Butler was born in Buenos Aires, Argentina, September 16, 1911, and was graduated from Scarritt College in 1934. She went to China as a missionary in 1934 and in 1938 became head of the music department at McTyeire School in Shanghai and remained there until 1943 when she was captured by Japanese troops and interned for seven months. In 1946, Miss Butler returned to China to teach music at Ginling College in Nanking but was forced out of China by the invading Communists in 1951. She became associate professor at Scarritt College in 1952.

In 1953, Miss Butler was awarded the master of sacred music degree from Union Theological Seminary, New York. She also studied at Vanderbilt University, Nashville, and at Columbia University, New York. At the time of her death, she was the president of the Tennessee Conference Deaconess Board.

She is survived by her mother, Mrs. J. L. Barker, and a sister, Mrs. E. R. Chamberlain, of Oklahoma City; a sister, Mrs. David Kendall of Dobbs Ferry, New York; and two brothers: Joe Barker of Oklahoma City, and Dr. Frank Barker of Abilene, Texas.

The funeral service was held in Wightman Chapel at Scarritt College and interment took place in Hopkinsville, Kentucky.

Miss Helen O. Gibson, a retired deaconess, passed away in a rest home in Tampa, Florida, on September 3, 1961. She was born in St. Louis, Missouri, March 25, 1865, and received her deaconess training in the former Scarritt Bible and Training School, Kansas City, Missouri. Consecrated a deaconess by the late Bishop Hendrix in Louisville, Kentucky, in 1908, Miss Gibson served as head resident at Kingdom House, St. Louis, from 1907-1916, when she was appointed head resident at St. Mark's Hall, New Orleans, Louisiana. After serving as deaconess at Centenary Church, Chattanooga, Tennessee, Miss Gibson retired in 1929. She then made her home in Tampa where she was active in many areas of church life.

Annuity Advantages

REGULAR INCOME

"Thank you for the checks from my two annuities that came promptly. Checks are never late. We all appreciate that fact."

FREEDOM FROM WORRY

"Thought I should let you know that I received my annuity interest. I was sixty-three when I purchased my annuity and now I am almost ninety-six. The interest paid my taxes when I lost a lot of money during the depression."

SHARE IN FUTURE WORK

"Thank you for the greetings and best wishes on my birthday. I am glad I am an annuitant and therefore can help to send the gospel to others when I have finished my work here on earth."

CLIP COUPON AND MAIL

Treasurer, Woman's Division of Christian Service, Room 1475
Board of Missions, The Methodist Church
475 Riverside Drive, New York 27, New York

Send free booklet. (MW1161)

Name_____

Street_____

City_____ **Zone**____ **State**_____

Date and year of birth_____

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Liberia*—Miss Margaret Weedon (Regular), 7 Harrison Street, Jamesburg, New Jersey

Southern Congo—Miss Vida Joann Carmichael (Vacation), 3507 Granada, Dallas, Texas

Southern Rhodesia—Misses Grace and Vivian Otto (Regular), 2215 Hill Street, Saginaw, Michigan

INDIA: Misses Colleen Gilmore (Regular), 208 Water Street, Hattiesburg, Mississippi; Irma D. Collins (Preretirement), 3721 N.W. 33rd, Oklahoma City, Oklahoma

JAPAN: Misses Susan Smith (Term Completed), 122 South 7th Street, Barron, Wisconsin; Joyce Gillilan (Term Completed), 1203 George Street, Chester, Illinois

PAKISTAN: Miss Dorothy Kraft (Term Completed), 1614 Glenfield, Dallas, Texas

PHILIPPINES: Miss Barbara Leonard (Term Completed), 815 South Ellis Street, Salisbury, North Carolina

SOUTHEAST ASIA: Miss Evelyn Mercer (Regular), 838 Willow Street, Ottawa, Kansas

RECENT DEPARTURES FOR:

AFRICA: *Liberia*—Miss Sallie Lewis Browne (Regular)

Southern Rhodesia—Misses Ruth Hanna Britt Lind, R.N. (Regular—Sweden); Jean Janssen (Special Term); Joan Short, R.N. (Special Term)

NORTH AFRICA: Misses Sue Robinson (Regular); Ruth Lange, R.N. (Regular—Switzerland)

INDIA: Miss Eva K. Logue, R.N. (Regular)

JAPAN: Misses Ethel Bost (Regular); Anne Page Brooks (Special Term); Kathryn Clay (Special Term); Martha Meek (Regular); Geneva Morris (Regular); Anna Mae Thomson (Special Term); Alberta Tarr (Regular)

KOREA: Misses Adeline Brandt (Regular); Sally Jo Eichelberger (Special Term); Lela Johnston (Regular); Margaret Martin (Regular); Ruth Reynolds, R.N. (Special Term)

LATIN AMERICA: *Bolivia*—Miss Donella Berry (Special Term)

Brazil—Miss Sarah Dawsey (Regular)

Uruguay—Miss Judith Rice (Special Term)

PAKISTAN: Miss Ruth Wolfe (Regular); Mrs. Alyce L. Johnson (Special Term)

SOUTHEAST ASIA: *Hong Kong*—Misses Marilyn Green (Special Term); Barbara McAlister (Special Term)

Sarawak—Misses Margie Harvey, R.N. (Regular); Kay L. Teatsworth (Special Term); Carolyn R. Thompson (Special Term)

Taiwan—Miss Reah Miller (Regular)

REGISTRATION INFORMATION for the 6th Assembly

The Sixth Assembly of the Woman's Society of Christian Service to be held in Atlantic City, New Jersey, May 15-18, 1962, will be followed by the Wesleyan Service Guild Weekend, May 18-20, 1962.

It is hoped that many members of the Wesleyan Service Guild will find it possible to attend the sessions of the Assembly as well as the Weekend. It has been suggested that each conference Woman's Society of Christian Service make it possible for a young woman who is a college student and one who is in the senior high school youth group to be present at this Quadrennial Assembly of the Woman's Society.

In addition, the Woman's Division will have as guests student representatives from the colleges related to the Woman's Division. It is hoped there may be students from abroad in this group. Many missionaries and deaconesses will be in attendance.

Following the last Assembly an evaluation with suggestions was made by those who were present. These evaluations have been considered as plans progressed for the Sixth Assembly. A number of them will be incorporated in the program at Atlantic City. One was that there be a registration fee for those in attendance. After consideration by the Assembly Committee, the following registration plan has been developed.

FOR THE DELEGATED GROUP AND ALL FULL-TIME VISITORS AT THE ASSEMBLY

- Registration until April 15, 1962—$3.00
- Registration after April 15, 1962—$4.00

FOR THE WESLEYAN SERVICE GUILD WEEKEND

- Registration until April 15, 1962—$2.00
- Registration after April 15, 1962—$2.50

——**Registration fees may be transferred from one name to another, but after April 15 they are not returnable.**

——**For missionaries, deaconesses, youth and students there will be no registration fee.**

THE DELEGATED GROUP IS COMPOSED OF:

- All members of the Woman's Division
- All staff of the Woman's Division
- Six representatives of each jurisdiction
- Two representatives of each conference
- One representative of each district

Registration blanks and housing forms for the delegated group will be sent from the office of Mrs. Porter Brown in New York to the jurisdiction and conference presidents in the very near future.

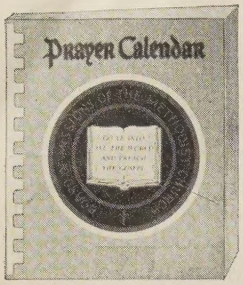
All *full-time* visitors should request these blanks from Mrs. Porter Brown, General Secretary, Woman's Division of Christian Service, Room 1436, 475 Riverside Drive, New York 27, New York.

Other visitors should write to The Convention Bureau, Atlantic City, New Jersey, for hotel reservation blanks.

Mrs. H. F. Brandt
Chairman for the Assembly Committee

1
ILIFF SCHOOL OF THEOLOGY
DENVER COLO

Christmas Gift Suggestions



Prayer Calendar, 1962. A truly significant gift, which lists all the names of missionaries and deaconesses of the total church. Day by day, birthdays are listed, and special projects. Maps, pictures, and special prayers make this a perfect gift for a friend to use with *The Upper Room* in daily devotions. Also invaluable for study class worship, for church-school classes, and for commissions on missions. Available December 1, 1961. 60 cents; 3 for $1.50.

For Woman's Society and Wesleyan Service Guild Members

Pin of Emblem of Woman's Society of Christian Service. Gold on sterling, $1.50, including federal tax.

Past President's Pin. Emblem of Woman's Society with past president insignia. Solid gold, $6.00, including federal tax.

Wesleyan Service Guild Pins. Gold filled, $2.70, including federal tax. Solid gold, $3.60, including federal tax.

Well-told stories for youth

In the Time of the Condor. By Eleanor Hull. Readers will sympathize with an Indian boy of Ecuador as he seeks to find his place in life. Paper, $1.75.

Days of Decision. By Beverly Chain. Action-filled stories of Christian young people in Latin American countries. Paper, $1.75.

Keys for Tori. By Virginia Murrill Jeffries. Teen-age Tori discovers keys to friendship, faith, and a life with a purpose. Paper, $1.75.

The Future Won't Wait. By Harvey A. Everett. A presentation of the concerns of youth and their relationship to and participation in the work of the church. Paper, $1.75.

For Methodist Families

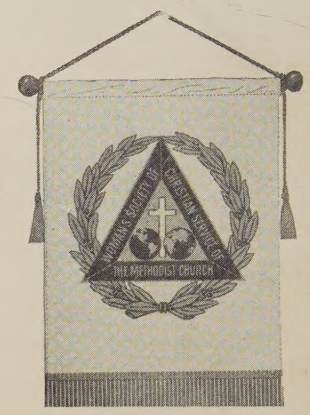
The Methodist Woman and **World Outlook**

News of the missionary enterprise of the church.

THE METHODIST WOMAN..... $1.50
WORLD OUTLOOK..... $2.00
Combination subscription to both magazines $3.30

Subscribe now and send as a Christmas gift. An attractive card will be sent to the recipient of your gift. Send subscriptions to *Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio.*

Banner for Woman's Society of Christian Service. A most attractive banner, 14¾ by 19¾ inches, of white satin with the Woman's Society emblem in blue and gold. $5.00.



Purposeful reading books for children

Timmy's Team. By Juanita Purvis Shacklett. Timmy finds friends and help in a new church that is being built in the community to which he has moved. Paper, $1.75.

The Thunder Egg. By Grace W. McGavran. The story of Peter as he learns to adjust to life on a frontier farm, as he attends a new school, and as he helps to start a new church in his community. Paper, $1.75.

Three Children of Chile. By Ella Huff Kepple. Adventures of three orphan children in Santiago as they find friends and help through a city mission center. Paper, $1.75.

South Americans All. By William F. Fore. Short stories about boys and girls of South American countries. Paper, $1.75.

Picture books for kindergartners

Children of South America. $1.50.

Children of North America. $1.50.

Children of Africa. $1.50.

Children at Worship Around the World. $1.50.

NEW MATERIALS

We Can and We Will. A manual for a quadrennial program on race. 75 cents.

Una Guia. Spanish edition of *A Guide,* with the Constitution and By-Laws included. 50 cents.

May We Help You? A leaflet on the services of the Methodist United Nations Office. Free for postage.

Opportunities for Service as Deaconesses. Free for postage.

A Christian's Primer of Political Action. 35 cents.

A Christian's Primer of the United Nations and Latin America. 50 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above should be sent to—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

Cokesbury Book Stores also sell the literature of the Woman's Division of Christian Service.